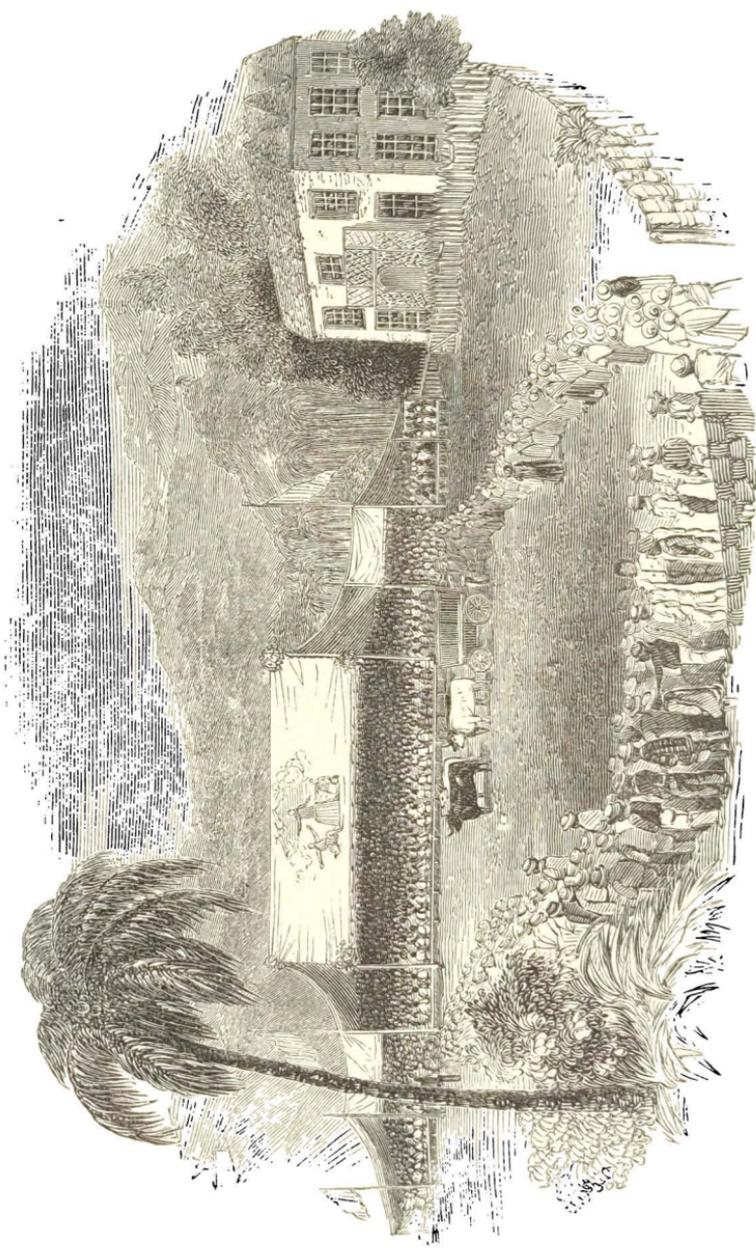


# THE MISSIONARY HERALD.

The Missionary Herald (Jan. 1843).



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# THE MISSIONARY HERALD,

FOR JANUARY, 1843.

As this is the commencement of a new volume of the Missionary Herald, it may be convenient to some of our friends if we introduce the details of intelligence which it will be our duty to give, by a brief notice of the stations at present occupied by our missionaries.

In CALCUTTA we have five resident European missionaries, who, with the assistance of about twenty natives, are engaged in preaching the gospel of Christ. Dr. Yates and Mr. Wenger devote a principal part of their time to the work of biblical translation, and are co-pastors of the church meeting in the Circular Road Chapel. Mr. Thomas, in addition to occasional preaching, superintends the printing press, and the scripture depository, and conducts general correspondence. Mr. Evans superintends the male department of the Benevolent Institution, containing 265 boys, and Mrs. Evans the female department, containing 123 girls; Mr. Evans being also pastor of the church meeting in the Lal Bazar Chapel. Mr. Page is principally engaged in preaching to that portion of the native population who use the Hindusthâni language.

At INTALLY, in the immediate vicinity of Calcutta, the Native Institution, in which children of heathen parents receive instruction, and in which the number of pupils, though variable, sometimes amounts to more than two hundred, is under the superintendence of Mr. Small. The Native *Christian* Institution, a boarding school for the children of native Christians and conducted expressly with a view to their spiritual advantage, is under the care of Mr. Pearce, who has among his fifty pupils, five students of theology. The female department of this Institution is conducted by Mrs. Wenger at Kalinga. Mr. Pearce is also pastor of a small native church at Intally, and itinerates among the village stations in the south.

At HAURAH and SALKIYA, in the neighbourhood of Calcutta, are stations, between which the labours of Mr. Morgan are divided.

About fifteen miles south of Calcutta is NARSINGDARCHOK, where is a church which contained at the time of our latest intelligence fifty-seven members, with five schools containing 150 children, mostly heathen boys. Farther south, about thirty-five miles from Calcutta, is LACKYANTIPUR, where is also a church of from forty to fifty members. Fifteen miles further, in the same direction, is KHARI. The number of resident members of the church here, at the time of our last information, was thirty-four. These stations are superintended by Mr. Pearce and Mr. Wenger, with the assistance of Mr. W. Thomas, Mr. De Monte, and several native preachers.

At CUTWA, a town in the province of Bengal, situated on the western banks of the Hoogly, seventy-five miles N. N. W. of Calcutta, one native preacher labours under the direction of Mr. William Carey, who is pastor of a small church, and itinerates in surrounding villages.

**SEWRY**, in the district of Beerbhoom, is about 130 miles N. N. W. of Calcutta. Our missionary here is Mr. Williamson. There is a small native church, and the schools, one English, and one Bengali, containing forty-one pupils, are in a satisfactory state.

**MONGHYR**, a celebrated town and fortress in the province of Bahar, is about 300 miles N. N. W. of Calcutta, on the south side of the river Ganges. During the absence of Mr. Leslie, whose health required a visit to Europe, and who is now on his way homewards, this station has been occupied by Mr. Lawrence and Mr. J. Parsons. The church here consists of forty-six members; twenty-nine natives and seventeen Europeans. The schools contain fifty children.

**PATNA** is situated on the banks of the Ganges, about 320 miles N. W. of Calcutta. Its population is variously stated, at from 300,000 to 600,000. Mr. Beddy, aided by a native preacher, labours here. The number of persons in church-fellowship is about twenty-five. A Hindusthání service is conducted in the chapel every morning; and English service every Lord's day and Thursday evening. The English congregation averages about sixty. A female Orphan school is taught by Miss Beddy, who is assisted by a native Christian female.

At **BANARAS**, the ancient seat of Brahmanical learning and Hindoo superstition, on the north bank of the Ganges, about 430 miles N. W. of Calcutta, Mr. Smith labours, and, at **CHUNAR**, about seventeen miles from Banáras, on the south bank of the river. There is a small church at each station.

**ALLAHABAD**, the capital of the province, is about 500 miles W. N. W. from Calcutta, at the confluence of the Jamna with the Ganges. Here is a small church of sixteen members, whose pastor, Mr. Mackintosh, with the assistance of a native preacher, carries on worship in the chapel both in Hindusthání and in English, and itinerates in the surrounding country.

At **AGRA**, on the south-west side of the Jumna, about 800 miles north-west from Calcutta, is a church of seventy-two members. Our missionaries there are Mr. Williams, the pastor of the church, and Mr. Phillips.

Our most western station on the continent of India is **DELHI**, an immense city about 900 miles north-west of Calcutta. Three natives and nine Europeans constitute the little church under the care of Mr. Thompson, who, with a native preacher, labours here.

In the district of **JESSORE**, in the southern quarter of Bengal, containing about 5000 square miles, and above a million of inhabitants, is Mr. Parry, with several native assistants. His general residence is Sahibganj, about seventy miles N. E. of Calcutta. The number of members in the church now under his care is 108. He has five sub-stations, and five schools in which 200 Hindu and Muhammadan boys receive scriptural instruction.

At **BARISAL**, about 185 miles east from Calcutta, the principal town in the district of Bakarganj, Mr. Bareiro, assisted by two native preachers, ministers to a small church, itinerating also in the surrounding country.

About 190 miles N. E. from Calcutta is **DACCA**, a town of 90,000 houses, extending with its suburbs six miles on the banks of the Buri Ganga, or old Ganges.

Mr. Robinson and Mr. Leonard, with three native preachers, reside here, and labour diligently in the surrounding country.

At DINAGEPORA and SADAMAHL, about 240 miles north of Calcutta, Mr. Smylie and a native assistant labour. At each station is a small church.

CHITTAGONG is a district 120 miles long and about 25 wide, including a million of inhabitants, whose capital, also called Chittagong, is 340 miles east from Calcutta. Here Mr. Johannes and Mr. Fink reside, in the midst of a mixed population of Hindus, Muhammadans, and Arakanese or Mugs, among whom they itinerate. The church consists of thirteen members.

In the island of CEYLON, our principal stations are Colombo and Kandy. There are thirteen sub-stations and forty-one schools. Mr. Daniel and Mr. M'Carthy labour at Colombo. Mr. Dawson is at Kandy, which has been under the superintendence of Mr. Harris, who is now, we believe, on his voyage home. There are ten native preachers on the island, connected with the Society, and forty-two schoolmasters. Several churches have been organized, consisting of about five hundred members.

In the island of JAVA, Mr. Bruckner is labouring among the Javanese population at Samarang.

In SUMATRA, Mr. Ward has for many years performed gratuitous services in connexion with the Society.

At GRAHAM'S TOWN, in South Africa, the church, comprising about 150 members, is prospering under the care of Mr. Aveline. In the schools, native and European, there are 100 children. A sub-station at Karega is vigorously sustained.

The island of FERNANDO PO, on the western coast of Africa, is the first of a series of stations which it is hoped will soon be established. A church has been formed at Clarence, which is now under the care of Mr. Sturgeon, and the instruction of a school has been commenced. It is expected that Mr. Clarke will speedily resume his labours on this interesting spot.

In South America, at BELIZE, a church of 132 members has been gathered, to whom Mr. Henderson ministers. Seven native teachers and schoolmasters assist him, and four sub-stations and three schools are maintained.

In the BAHAMAS we have five principal stations, and twelve sub-stations. Mr. Capern, Mr. Littlewood, and Mr. M'Donald are aided in their labours by nine native helpers. There are three schools containing 200 children, and the number of church members, according to the most recent statement, was 1176.

The island of JAMAICA is no longer dependent on this Society for the maintenance of divine ordinances in its churches, or the spread of the gospel around them. Their ability and their zeal have led them to determine to carry forward the work, unassisted by the contributions of their British friends, though they desire still to be regarded as in intimate connexion with us—a desire which we fully reciprocate. At the time when our brethren formed this noble determination, their numerical strength was reported as follows: Stations 40; Sub-stations 42; Missionaries 30; Teachers 80; Female Missionaries 28; Schools 60; Sunday-schools 55; Church-members 32,810.

## JUBILEE MEETINGS.

This month we have the pleasure to record the holding of Jubilee Meetings in each of the four quarters of the globe. In Asia, Africa, and the West Indies, Christian brethren deeply indebted to missionary exertions have united with their beloved ministers in echoing the thanksgivings and congratulations of their friends in England; while additional notices have been received of meetings held in various parts of our own country.

### CALCUTTA.

The following account is abridged from the Calcutta Missionary Herald for October.

The prayer-meetings held on Monday evening, the 26th of September, in connexion with the English churches in Lal Bazar and Circular Road, bore a decided jubilee character. The weather being unfavourable, the attendance was not so numerous as could have been wished; but we believe that a spirit of gratitude and humble joy filled the hearts both of those who offered up their supplication at the throne of grace, and of those who silently joined them in the devotions of the sanctuary. The same pleasing spirit was also manifest at the well attended prayer-meeting of the united native churches of Kalinga and Intally, held on Wednesday the 28th in the Kalinga chapel.

On Thursday evening, the 29th, a numerous congregation gathered in the Circular Road Chapel. The services of the evening were opened at seven o'clock by the singing of a hymn; after which the Rev. J. Thomas read the second Psalm and the fifty-fourth chapter of Isaiah, and then engaged in thanksgiving and supplication. Another hymn having then been sung, the Rev. J. Mack of Serampore rose to deliver the first address.

He commenced by observing, that on the present occasion we were only acting upon the common principles of our nature. In all respects it was "greatly wise to talk with our past hours," and most of all it was of the highest importance, with regard to our progress in religion and piety, to acquire the habit of conversing with the past. Gratitude and humility were eminently promoted, and the lessons of experience imprinted upon the heart by such a habit. But whilst habitual retrospection was useful, experience proved also, that it was desirable to fix upon certain days and epochs to be particularly devoted to such retrospection. Such an epoch was naturally presented by the lapse of half a century since the commencement of our mission, and it was therefore desirable now to look back upon the past, to gain instruction and encouragement for the future.

The history of the church of Christ presented to our view different seasons of a special outpouring of the Holy Spirit, followed by most gratifying results, though generally succeeded by longer seasons of comparative relaxation and diminution of the heavenly influence. Of all the seasons of revival, the most remarkable and the most durable had been the day of Pentecost: in subsequent ages the era of the reformation was particularly distinguished for the working of the Spirit of God. A similar dawn of light broke in upon the baptist denomination towards the close of the last century. Genuine piety undoubtedly existed in the denomination, and its sweet fruits were enjoyed by those who possessed it, but it had lost its efficacy and power, because the most important truths were abused, perverted, poisoned. Good men, by an erroneous application of the glorious doctrine of election, had persuaded themselves into a belief, that it was not only useless, but sinful to preach the gospel of the grace of Christ to sinners, and to urge upon them the duty of believing in Christ. The withering effects of such prejudices may easily be imagined. The churches were altogether inactive and unfruitful. But God, in his infinite mercy, prepared the means which were to bring about a mighty change. The more correct and scriptural views contained in the works of Jonathan Edwards found their way across the Atlantic. They were carefully examined and joyfully received by the venerable Hall (the father of the celebrated Robert Hall), the heroic Fuller, and their friends, such as Sutcliff, Ryland, and others. Whilst the giant mind of Fuller was engaged in the exposition and defence of these truths, his friend Carey had no sooner received them than he felt an irresistible desire to proclaim the glad tidings of salvation, not only to sinners in England, but also in the uttermost parts of the earth. But it required years of prayer and continual effort, before he could induce others fully to sympathize with him. Even on the celebrated 31st of May, 1792, when at the close of his

powerful sermon at Nottingham several ministers met to consider the practicability of his object, they were about to separate without taking any positive steps towards carrying into effect what to all seemed extremely desirable. Dr. Carey related to Mr. Mack, that he then in an agony of spirit took his friend Fuller by the arm and said, And are you after all again going to do nothing? Upon this expostulation they resolved to prepare a plan against their next meeting for forming a missionary society. This, however, was the last time that that noble band had to be complained of as hesitating and inactive. Once engaged in the work, they displayed an energy and perseverance which commanded the admiration of subsequent ages.

After some encouraging remarks relating to the increase of the denomination in England, and the success of missionary operations in the west, Mr. Mack then proceeded to refer to India. Not only men had been at work here, but God also, and that most manifestly, as if to show that he was independent of human aid and agency.

Carey had to steal into this country, but now it was every where open to the missionary: the gospel might now be proclaimed without let or hindrance throughout the length and breadth of the land. This was more than could be said of European countries, more even than could be said of England. For when, on his late visit to England, he stated at a meeting at Weymouth that missionaries in India were allowed to preach in every lane and street and bazar, an old man at the close expressed to him not only his joy, but also his astonishment, stating that he had received a felon's treatment and a felon's fare, in Reading jail, for preaching in an English street. The liberty, then, we had was a great encouragement to us to go on. Another encouragement might be found in the success hitherto obtained. Fifty years ago, two of the pews of the chapel would have been more than sufficient to hold all who loved God, not only in this city, but he thought throughout the extent of the whole Bengal presidency. Now a capacious chapel was nearly filled with persons desirous of testifying their attachment to the cause of missions. How cheering would such a sight have proved to Carey and his associates in the early days of their sojourn here!

At the close, Mr. Mack exhorted the people of God present to adopt, for India, the principles now followed throughout the churches in Europe; to seek, by all means, to be active without their own particular pale, and particularly to endeavour that the newly-planted churches might soon be able to support themselves, and to carry on operations of their own, which would be the surest means of promoting their internal strength and prosperity.

The second address was delivered by the

Rev. W. W. Evans. He commenced by referring to the effect produced on the mind of Paul, when, on his approach to Rome, the Christian brethren of that city came to meet him; "he thanked God, and took courage." The past history of the mission afforded abundant reasons for thankfulness. To illustrate this topic, Mr. E. dwelt for some time on the proofs of the divine favour received, and the fruits of the mission already matured, both in this country and in the West Indies.

From the past, Mr. E. proceeded to say, we might derive encouragement for the future. The work was God's work, commanded by him, connected with his glory on earth, and promoted by him to an extent far beyond the limited influence of human effort. Many most formidable difficulties, such as the violent opposition of government, the absurd prejudices of the natives, the want of translations of the bible and of a religious literature, had been overcome, and there was no probability of their ever being revived, however numerous the obstacles still to be encountered might be. Many opportunities for spreading the gospel presented themselves; educational institutions were numerous and attended; tracts, books, and scriptures eagerly received and extensively read; the preached word was, if not every where and at all times, yet often attentively heard and received with approbation. And, lastly, we might joyfully rely on the promise given by Christ, when he commanded his disciples to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

The Rev. G. Pearce next addressed the audience. The celebration of a jubilee was sanctioned by the example of the ancient people of God, who were commanded to observe every fiftieth year as a season of grateful joy. Looking back upon the last fifty years, we beheld the rise and progress of the modern missionary enterprise through the medium of public societies, with which the sympathies of the church of Christ were entwined. It formed one of the leading features of the history of the kingdom of God in our days, and might be considered as an event of equal importance with the revival of literature and the great reformation in the sixteenth century which followed it. Whether the increase of religious knowledge and pious feeling in the church, or the multiplicity and extent of its operations, or the mighty results that have followed them, or the exercise of Christian liberality—all of which were its fruits,—be considered, it was a signal proof of the work of the Spirit of God in our days. The humane and benevolent character of the missionary enterprise alone entitled it to the sympathies of all who had the welfare of mankind at heart. Look at the overthrow of slavery in the West Indies; it would never have been accomplished but for the labours and persevering efforts of mis-

sionaries. Look at the abolition of infanticide in the isles of the South Sea; now mothers enjoyed the happiness of being surrounded with their children, whom, but for the efforts of missionaries, they would have consigned to a premature death. Look at the preservation of the lives of widows in this country; the suttee was a common rite in days which most of us could remember; now the flames of the funeral pile were extinguished. Or remember how many children were formerly thrown into a watery grave near Saugor island; now that cruel practice had ceased, because, like the good Samaritan of old, the missionary enterprise, whilst pursuing its great career, stopped on its way to alleviate the misery of the victims of cruelty.

The history of the missionary enterprise was, however, also fraught with solemn, humbling, and affecting lessons. It spoke of human sins and infirmities, of disappointments and discouragements, of afflictions and mortality. The history of the baptist mission in India alone recorded the names of ten missionaries who were not even allowed to remain here two years, and there had probably been an equal number of female members of the missionary band that were called away within that short period. A most impressive instance of that kind occurred this year in the case of Mr. Gibson, a young man full of vigour and devotedness, suddenly cut down at the commencement of his career. How important, then, that what our hand findeth to do, we should do it with our might!

The Rev. W. Yates, D.D., was the last speaker. He commenced by stating (to the great regret of the audience) that the lateness of the hour forbade him to deliver the address which he intended to have given, and that he would therefore only say a few words. Referring to the statements made by those who had preceded him, he remarked, how great a privilege it was to be engaged and interested in a work so great, so beneficial, and so distinctly approved of by God. The allusion which had been made to the peculiar grace given to the founder and many of the agents of the mission, made him consider it as a great privilege that he had been acquainted with almost all of them, at least as far as this country was concerned. He had known Carey, Fuller, Ryland, Sutcliff, Chamberlain, Ward, in short, almost all the missionaries that had come out to this country. He could say from experience, that to enjoy the friendship of such men, and to have been the fellow-labourer of a Lawson, Penney, Pearce, was indeed a blessed privilege.

The work was of an encouraging nature. This mission had been successful, and Christians of other denominations had also seen the fruits of their labour. They had laboured more, sent out more agents, expended greater sums than the baptists, and all had reason to

rejoice in the results of the efforts of all. His personal experience also was encouraging. It was twenty-eight years since he had sailed from England to this country, and looking back upon the whole of that period (more than one-half of the Society's existence) he could say, What hath God wrought!

The interesting meeting was concluded with prayer by the Rev. J. Brooks, after which the numerous assembly dispersed.

The meeting of native Christians which took place in the Lál Bazar on Friday the 30th, probably was one of the most interesting ever held in Calcutta. The lower part of that spacious place of worship was nearly filled, and a considerable number of seats in the galleries also were occupied. The number of native Christians of the baptist denomination could not have fallen below three hundred, and probably was much greater. Some of them had come up from the villages in the south, some from Serampore, whilst the neat appearance of many young people proved them to be the pupils of the Native Christian Institution. Some native converts, connected with the London Society's mission, had also come to rejoice with their brethren in the goodness which the Lord had shown unto them. And if we mistake not, the seats in the galleries were occupied by Hindu and other pupils of various schools, chiefly those connected with the mission. The number of European and East Indian attendance was necessarily very limited, owing partly to the time fixed for the meeting (eleven A.M.), and partly to the circumstance that the Bengálí language was to be used exclusively.

The very sight of such a numerous gathering of native converts was calculated to lead those interested in the conversion of India to thank God and take courage. Deep and joyful emotion was visibly expressed on the countenances of the missionary friends present, and many a tear was seen silently to testify of the feelings of their hearts.

The meeting was opened by singing a hymn, after which Mr. J. Robinson of Serampore read 2 Thess. ii. Prayer having been offered up by the Rev. C. C. Aratoon, the first address was delivered by Gangá Náráyan Sil. It was originally intended that Shujaat Ali should undertake that part of the proceedings of the day, but that good man was confined to his house by infirmity and indisposition. It would have been touchingly interesting, had that aged servant of Christ been enabled, in his customary Musalman garb, and with the fire of his affectionate eloquence, to give expression to the feelings of his heart before so vast an assembly of converts from among the inhabitants of this idolatrous land. His place, however, was not unworthily filled by Gangá Náráyan Sil. He commenced by

describing what he and his hearers had once been, when they were living in idolatry and sin, without God, without hope, without redemption; and then stated the blessings conferred upon them by missionary efforts, appealing to himself as an instance of their success. A full outline of his and the subsequent speeches would involve a repetition of much that was said on the occasion of the meeting on Thursday. It may be remarked, that both Gangá Náráyan Sil and those who succeeded him, again, as had been done on the preceding day, urged upon their hearers the duty of making strenuous efforts that the gospel might be more firmly, more extensively planted in this heathen land. The following sentences will illustrate the manner in which our native brother exhorted his countrymen:

"Christian friends, you are no longer your own, for you have been bought by Christ; therefore glorify him in your bodies and your spirits which are his. Say with David, 'What shall we render unto the Lord for all his benefits?' Those of you who are rich and prosperous, aid with your substance that Society through which you have received the gospel, that its operations may flourish, and that the gospel of Christ may be brought to other sinners. It is much to be regretted, that as wealth increases, so the hand of its owner becomes less liberal. When people are in want, the mouth of their bag is wide open, but as by degrees silver falls into it, so it becomes narrower, until at last no room is left for a finger to pass through.

"Christian women, make efforts that your sons and daughters, your men-servants and maid-servants, your friends and relations, may obtain salvation. Remember how of old the Jewish maiden in Naaman's house spoke to him of the prophet in Israel, or how the woman of Samaria said to her town's people, Come and see whether this be not the Christ. Let therefore none be backward. Let none say, What can a woman effect? What can I do?

"Poor and unlearned countrymen, say not, What can I do for the extension of the kingdom of Christ? Though you possess neither wealth nor eloquence, you can by your conduct lead your friends and neighbours to see that you are the children of light.

"Have any in this assembly hitherto by their bad conduct, instead of raising up, pulled down the walls of Zion, and caused the name of Christ to be blasphemed among the idolaters around, then I entreat you speedily to turn away from your sins, and by a holy conversation to lead your neighbours to say, Come, and let us walk among this people, for the Lord is in the midst of them."

A hymn was then sung which had been composed for the occasion by one of the students in the Intally Institution.

The Rev. G. Pearce and the Rev. J. Mack

then addressed the audience. The meeting was closed by a prayer offered up by the Rev. Dr. Yates.

Lord's-day, Oct. 2nd, being the chief day of the Jubilee, the religious services held in the various baptist chapels all had a special reference to the subject. In consequence of the heavy rain, the attendance was not so numerous as would have been the case under more favourable circumstances. At the Circular Road Chapel the Rev. Dr. Yates preached in the morning, and Mr. Wenger in the evening.

The services in the Intally and Kalingá (native) chapels were conducted by their respective pastors, Messrs. Pearce and Wenger.

Two of the three services held at Intally deserve a special though brief notice. Early in the morning, between six and seven, six natives, mostly pupils of the Institution, were baptized by the Rev. J. Brooks.

The afternoon service was of a highly interesting nature. The native congregations and churches in Kalingá and Lál Bazar, being united with their friends at Intally, and those members of the Christian community in the southern villages who had remained in Calcutta, the chapel was filled with converts from among the inhabitants of this country, and about a hundred and forty communicants partook together of the Lord's supper.

The collections for the Jubilee Fund proved that the people willingly presented their offerings unto the Lord. The amount was, in the Circular Road Chapel, Rs. 662; Lál Bazar, about 275; Intally, 15; Kalingá, 19; Haurah, about 340; Serampore, about 200.

#### *Haurah and Salkiya.*

In the week preceding the Jubilee day, special prayer-meetings were held in English and Bengálí, to implore the divine blessing upon the mission. The Bengálí prayer-meeting was to me, writes Mr. Morgan, a season of refreshing from the presence of the Lord. Tears were mutually shed. We sang Chamberlain's translation of that beautiful hymn—

O'er the gloomy hills of darkness.

The recollection that once on the mountains of Wales, when a mere boy, I sang that hymn (it is a Welsh hymn), produced emotions which the pen cannot describe.

On the following Sunday, Jubilee sermons were preached, and we collected 340 rupees. The native Christians have manifested a spirit of liberality that greatly redounds to their credit. They have brought in eleven rupees; they are but seven members, and all of them very poor.

## KETTERING, JAMAICA.

Prefixed to our present number is a sketch, taken on the spot, of the animating scene which was witnessed on the 5th of October, when the Jubilee of the Baptist Missionary Society was celebrated by the churches of the Baptist Western Union. No adequate idea of the appearance of the immense assembly could however be given by the pencil, especially in so limited a space; more may be learned from the following abridgment of the accounts in the local paper entitled, *The Baptist Herald and Friend of Africa*.

We have this week to record one of the most delightful seasons of joy it has ever been our happiness to witness—the Jubilee of the Baptist Missionary Society held at Kettering in this parish. The vast numbers who attended appear universally to have participated in the pleasures of the day, and we have reason to believe that lasting impressions of good will be the result. When the living mass arose to hymn the praises of the Eternal, the scene was overpowering. The booth, which contained 30,000 superficial feet, being 200 feet long by 150 broad, was literally crammed, and had in it nearly nine thousand persons; sixteen hundred children passed through one of the avenues, singing sweetly, and were at the same time addressed in another part of the village; and a congregation of full two thousand were assembled to hear the truths of the gospel in another; so that, excluding the many who were yet in the village of Duncan's, there were thirteen thousand listening to the deeply interesting details of the mission. Three happy days were spent; and we defy any country on earth to produce a peasantry more neatly attired, more consistent in their general behaviour, or more healthy in their appearance, than the assembled multitude of baptists at the Jubilee of their mission. And, in recording this, we feel that we are but giving the sentiments of every gentleman present.

On Monday the 3rd of October, the little village of Duncan's began to show a scene of life and activity, which plainly told that the Jubilee festival was at hand. Towards the close of the day, several vehicles fully laden arrived, and made their way towards Kettering; many persons on horseback, as well as groups walking, were to be seen in the different roads in various parties, all with joyous countenances, moving onward to the spot where the Jubilee was to be celebrated.

On Tuesday the 4th inst. the tent was all in order, to receive those who might assemble on this interesting occasion. The entrance was tastefully decorated with a large banner, on which were painted two angels, one with a trumpet, designed to represent the preaching of the everlasting gospel among all the nations of the earth, the other with an open book,

representing the bible, on which was written, 'Translated into forty languages,' being about the number of languages and dialects into which the inspired volume has been translated by the baptist missionaries in the East Indies. In the foreground, a tablet, upon the base of which was written, 'Africa shall be free,' and on the top, 'Slavery abolished August 1, 1838;' the whole surmounted with the inscription, 'Then shalt thou cause the trumpet of the jubilee to sound,' and at the bottom the motto adopted by the Society, taken from Carey's celebrated missionary sermon, 'Expect great things from God, attempt great things for God.' Various other banners were displayed in different parts of the booth. Between nine and ten o'clock the scene in the neighbourhood became truly animating; the children in large numbers were wending their way for the spot to keep the CHILDREN'S JUBILEE. Among others, those who came from the Rio Bueno stations, about two hundred in number, walked in a very orderly manner in rows, accompanied by their respective teachers; after these had taken their seats, the scholars connected with the Stewart Town and New Birmingham stations made their appearance, singing as they walked up to the tent a hymn composed by the late Miss Dexter, sister to the pastor of the church at Stewart Town, commencing with—

Come children and sing, of Jesus your King,  
Who reigns in the mansions above;  
He came down from the sky, to bleed and to die,  
Come and sing of his wonderful love.

After the children were seated, before the service commenced a verse or two of the children's hymn was sung, beginning with—

[If we the Saviour seek by prayer,  
Our sins will be forgiven.

At the appointed time, the interesting services of the meeting were commenced by the Rev. W. Knibb reading a hymn; after singing, the Rev. Thomas Burchell implored the divine blessing upon the assembled children and congregation; after which suitable addresses were delivered by Messrs. Dendy, Clark, Hewett, Knibb, and Hutchins.

On Wednesday, the 5th of October, the booth was additionally ornamented by a variety of flags kindly furnished by a captain of a merchantman for the occasion; the entrance to the premises and the dwelling house were also similarly decorated; there was also a flag which particularly attracted attention, upon which a map of Jamaica was portrayed, over which an angel was flying with the everlasting gospel, the whole surrounded with the words "Baptist Missionary Jubilee."

At seven o'clock in the morning a prayer meeting was held, consisting of about fifteen hundred persons. At this meeting the Rev. John Clark presided, and the Rev. Messrs. Hewett and Millard took the devotional parts of the service.

At 11 o'clock the Great Jubilee Meeting commenced. Upon the platform were noticed, in addition to the missionaries' families, and teachers of schools, Captain Dillon, Dr. Carey, Messrs. Gregg, Harris, Lewin, Phillips, Simon Alberga, Kidd, and many ladies, all of whom appeared to take a lively interest in the proceedings. The service began with singing. The Rev. Walter Dendy sought the divine blessing, and the Rev. W. Knibb read the 72nd Psalm.

A hymn was sung commencing with

"Not unto us, O Lord,  
Not unto us be praise!" &c.

After which the Rev. Thomas Burchell, the chairman, opened the business of the meeting by an appropriate speech.

The following resolutions were then proposed and adopted.

Moved by the Rev. D. DAY, seconded by Rev. E. J. FRANCIS,

1. That this meeting of the Churches in the "Jamaica Baptist Western Union," held at Kettering, in Trelawney, on the fiftieth anniversary of the Baptist Missionary Society, rejoices in its connexion with that Institution, and desires to record its gratitude to the Most High for having inspired the minds of its pious, talented, and devoted founders with such tender concern for the souls of the perishing heathen, and so ardent a desire for the promotion of the divine glory; and for having, by many remarkable dispensations of his providence, directed and supported the agents of the Society in seasons of perplexity and distress.

Moved by Rev. W. DENDY, seconded by Rev. T. F. ABBOTT,

2. That the success graciously vouchsafed to the parent Society, in enabling its agents, in connexion with those of kindred institutions since formed, to procure the abolition of Suttee and infanticide, and to break the chain of caste in the East Indies, to snap the fetters of the slave in these Islands, to translate the word of life into languages spoken by more than half the inhabitants of the globe,

and to bring many thousands of the heathen to the feet of Jesus, fill us with gratitude for the past and hope for the future.

Moved by Rev. JOHN CLARK, seconded by Rev. H. J. DUTTON,

3. That the openings which present themselves for the formation of new stations in the destitute districts of this colony, and new missions to the surrounding islands, and to Western and Central Africa, loudly call upon the church of God, and especially upon that portion of it in Jamaica, not only fully to support their own missionaries, but by enlarged liberality and zealous exertion to assist in carrying on the great work of evangelizing the world.

Moved by Rev. J. E. HENDERSON, seconded by Rev. J. MAY,

4. That we hail with delight the establishment, in connexion with the Jubilee, of the Jamaica Baptist Theological Institution for the training of young men for the Christian ministry; and, believing that it will, under God, prove the means of raising up a class of educated native agents, who shall in this island and on the continent of Africa, proclaim the unsearchable riches of Christ, we cordially recommend it to the sympathies, the support, and the prayers of our churches.

Moved by Rev. W. KNIBB, seconded by Rev. E. HEWETT,

5. That we cannot but deeply mourn that so many nominally Christian churches in the professedly enlightened and free states of North America should afford their countenance and support to slavery and the slave trade; that we would earnestly and affectionately remonstrate with them on the sinfulness of their conduct, and beseech them for their own sake—for the sake of the oppressed children of Africa, and for the honour of the religion which they profess, immediately to cleanse themselves from the foul stain by unloosing the heavy burdens, and causing the oppressed to go free.

Moved by Rev. W. LLOYD, seconded by Rev. J. HUTCHINS,

6. Feeling deeply sensible that no efforts, however well directed or long continued, can be successful unless the Spirit be poured out upon us from on high, we individually and collectively resolve to pray for the speedy fulfilment of the divine promise, that "the earth shall be covered with the knowledge of the Lord as the waters cover the sea."

About from ten to twelve thousand persons must have been present on this interesting occasion. In addition to the large meeting that was then held, in consequence of many not being able to get near enough to the platform to hear the speakers, a second meeting was held, at some little distance from the large booth, under the shade of some trees. The number of persons at this supplementary meeting was about fifteen hundred. At this

meeting the hymns that were sung, were read by the Rev. E. J. Francis. The Rev. B. Millard engaged in prayer, and the Rev. Messrs. Millard and Francis, and Mr. Tunley, gave the addresses, which were listened to with the greatest interest and attention.

On Thursday the 6th, an early prayer meeting was held, at which the Rev. D. Day presided, and Messrs. Hume, Pickton, and Woolley, took the devotional parts of the service, and the Rev. P. H. Cornford delivered an address on the necessary connexion between a *missionary spirit, and personal piety*.

At eleven a. m. another public meeting was held, at which many thousands were present. On the platform were a number of the neighbouring gentlemen, among whom we noticed G. Marrett, W. Holder, D. Kelly, and — Robinson, Esqs., as well as several attorneys and overseers, with other persons who occupied the seats that had been provided for the accommodation of visitors. The Rev. T. F. Abbott in the chair.

The meeting commenced by singing a hymn; the Rev. John May engaged in prayer, and a verse or two was then sung commencing with

“This is the year of praise,  
Let not a voice be dumb,” &c.

The chairman then introduced the business of the day by saying, that he felt happy in meetings so many on the third day of the celebration of the jubilee. He was placed in a position that was highly gratifying, and he rejoiced in the prosperity and decorum, and exemplary conduct which had been displayed at the previous meetings. They had been apprised of the object of the meeting—to hear addresses from different persons relative to Jamaica, but in particular to hear an address from one whom they all knew and greatly respected. His address would be particularly directed to the deacons and leaders connected with the churches, but at the same time all might hear, he hoped, to profit.

Mr. Knibb then delivered a long and powerful address, (given at length in the Falmouth Baptist Herald), in which he enforced attention to various social duties, especially illustrating the importance of their giving to the planters continuous labour for fair remuneration, and which he concluded thus: “You will soon return to your homes in different parts of the island; let me entreat you to assemble the friends of order on every estate, and explain to them what you have this day heard from me; and whatever comes, let there be no fault justly laid to your charge. The eyes of the world are upon you, and every slave who moaning clanks his chain, expects by your conduct to have it smitten from his manacled body. By the woes of bleeding

Africa, by you to be hushed—by the hopes of the American slave, by you to be realized—by all the great and eternal principles of justice—by all the past mercies you have received—by the present momentous position in which you stand—do I implore you to use the influence you so justly possess, to maintain on fair and equitable principles Jamaica's welfare, and may the God of justice crown your efforts, with those of your masters, with that success which shall testify to the world, that agricultural, political, and commercial prosperity can be enjoyed in their fullest extent in connexion with the present freedom and eternal happiness of man.

The following resolutions were then adopted.

Moved by the Rev. D. DAY, seconded by the Rev. W. DENDY.

1. Convinced that the abolition of slavery and the slave trade, and the spread of civil and religious liberty throughout the world, will be materially promoted or retarded by the conduct of the emancipated peasantry in this island, we resolve to use all the influence we possess to advance those plans by which the proprietor may have an equitable return for the capital he invests, and the agriculturist a fair remuneration for the labour he performs.

Moved by the Rev. H. J. DUTTON, seconded by the Rev. J. E. HENDERSON,

2. That the most cordial thanks of this meeting be presented to those gentlemen, the proprietors, attorneys, and overseers of neighbouring estates who have so kindly assisted in the erection of this large booth, and in promoting by other means the comfort of the thousands who have attended the jubilee services.

The principal subject that engaged the speakers on Thursday at the Baptist Jubilee, was the prosperity of Jamaica in connexion with the abolition of slavery throughout the world, and well did the different speakers perform their part. The address, as our readers are aware, was delivered by the Rev. William Knibb, and we regret that our limits forbid doing justice to the important sentiments he advanced. The speeches of brethren Day and Dutton were excellent, and if any circumstance afforded us more pleasure than another, it was to witness so many individuals connected with the planting interest, and among them the senior magistrate of the parish, on the platform. To them we can appeal as to the falsehood of the rabid notice of the meeting in the Falmouth Post, which, if it exhibits any thing, shows, amidst all its bravado, how deeply that editor felt the humiliating position in which his political tergiversation had placed him.

Mr. Knibb expresses his own feelings in reference to the scene in the following letter, dated, Mount Carey, 14 October, 1842.

Your last was received amidst the laborious preparations for the celebration of our jubilee at Kettering; and as nearly the whole arrangements of providing accommodation for 12,000 persons and about 2,000 horses devolved upon me and my dear wife, you will easily suppose we had enough to do. Really it was one of the most magnificent sights I ever beheld. The full particulars you will find in the Herald, to which I refer you. We needed not a single policeman; we lost not a single fork or spoon, though the house was like an open tavern for four days; and though the meeting was full four hours long, there were not more than three left their seats of the immense mass assembled. I did long you could see it; and when 8000 were seated, through one of the avenues 1600 children passed right through the tent, singing, (oh that it may prove true)

'We are bound for the land of Canaan.'

Really it was overpowering: the dark days of slavery passed in review, the present joyous scene in triumphant contrast, and tears alone relieved the overflowings of joy. Several of the people had walked nearly sixty miles to be present; and the happiness they evinced, the joy they expressed, the mutual congratulations that were uttered, amply repaid for all the toil in getting up the necessary apparatus for the glorious scene. Several magistrates and influential planters were present, especially on the Thursday, and appeared much to enjoy the scene. Full five hundred of our deacons and leaders from the different churches were assembled on the Thursday; and a more interesting spectacle has seldom been presented,

than when it was my happiness at the request of my brethren, to address them on the important position they occupied, and on the duties devolving upon them in reference to the extension of the gospel, and the abolition of slavery throughout the world. My address occupied more than an hour, and I wish, for the sake of the great cause, that I could remember it sufficiently to have it printed for circulation in the island. I wish distinctly to record the great kindness I received from the managers of the neighbouring estates. Without fee or reward they cheerfully brought up all the lumber eight miles, full 10,000 feet, to assist in the erection of the tent, and sent from their estates in wains and carts cocoanut leaves enough to cover the whole tent. About 500 of the people belonging to Refuge Church gave a day, cutting down more than 100 trees on Kettering land, and sawing them into logs for seats, or posts for the support of the roof; and in the kindness I have recorded both from managers and peasants, you have the result of all the abominable attempts that have been made to injure our usefulness, and destroy our reputation.

The ordinance of the Lord's Supper closed the delightful jubilee at Kettering, where many of the missionary band communed with about 4000 of the children of Ethiopia. This meeting had been larger, but in the village a supply of food failed, and many were obliged to return home. I have sent this brief account, which I have no time to correct. It is written on my jubilee tour, at Mount Carey, and I have nearly a month of it before me."

### GRAHAM'S TOWN, SOUTH AFRICA.

A letter from Mr. Aveline was quoted in our last, giving a brief account of a Jubilee Meeting held at Graham's Town on the 25th of July. In the Cape Frontier Times, received subsequently, we find the speeches delivered on that occasion by Mr. Nelson, who presided, Mr. Aveline, and Messrs. Boyce, Shaw, Locke, and Hepburn, of the Wesleyan, London, and Glasgow Missionary Societies. It would give us pleasure to reprint the whole; but, though our limits forbid this, we cannot withhold from our readers a specimen of the kind feeling prevalent, evinced in the addresses of our Wesleyan brethren, Messrs. Boyce and Shaw, who have long resided in the colony.

The Rev. W. B. Boyce observed, that he should address himself to that part of the audience, which, with himself, was not connected with the baptist denomination, and would endeavour to specify certain claims

which the baptist churches had upon the consideration and support of the universal church of Christ. 1st, As having furnished the Christian world with the writings of John Bunyar—here was a claim which could not be dis

puted, and which all would feel. In honour of such a writer, our first favourite in early life, as well as in more mature years, every one ought to give something; and if all in Graham's Town who had been delighted with his writings would give the small sum of 5s., the amount would be considerable. 2d, The baptist churches first vindicated the anti-sectarian character of dissent. The venerable confessors of the 17th century, the fathers of the nonconformist churches, who were driven from the national church, because they could not conscientiously conform to every portion of its ritual, were necessarily occupied in laying the foundation of separate societies, and in raising up rival churches, and their immediate successors fully engrossed with the interests of their particular denominations, naturally fell into confined, limited, and sectarian views. The national church was equally sectarian: but on the revival of religion, which took place in the 18th century, Christians of all parties began to understand the claims of their common Christianity, and view their peculiarities of opinion and discipline as valuable only in proportion as they subserved the interests of the Redeemer's kingdom. Among dissenting bodies the baptists were the first who discovered that "the field was the world." The meeting at Kettering had no sectarian objects in view. The freedom of the baptist missions arose above the shibboleths of party, and excited in other dissenting communities a desire to imitate their example; and the reflex operation of missions upon the church at home is not the least of the blessings resulting from missionary efforts. It can be clearly proved that in proportion as the churches at home support missions, they are blessed with increase of numbers and spiritual life. 3d, The founder of the baptist missions first apprised the Christian world of the existence of a new power, calculated in the moral world to rival the wonders of steam in the material world; this is the power resulting from the union and combination of a few individuals. The small party in the Kettering parlour are the true rediscoverers of this power in modern times; they applied it to missions, and hence originated the London, Wesleyan, and other missionary Societies. On these grounds, as well as on others which might be mentioned, the baptist church seems to have no small claim upon the assistance of other Christian churches.

The Rev. W. Shaw said, He had great pleasure in uniting with his friends of the baptist denomination on this occasion. His own people (Wesleyans) had very lately celebrated their centenary, and if he might so be allowed to express himself, he was not sorry that the baptists had resolved to take a leaf out of their book. His people might indeed seem to be the elder denomination, as they had celebrated their centenary, while the meeting was assembled on occasion of the baptist jubilee; but he need hardly say that while

the Wesleyan centenary referred to the connexional origin of that body, the baptists, who are a much older denomination, held a jubilee with special reference to the establishment of their missionary society, now just fifty years ago. There were several grounds on which he was prepared to avow and defend his love and admiration of the Baptist Missionary Society. He had some personal reasons for this, having in early life derived great benefit, and imbibed a portion of his most cherished missionary feeling, from the perusal of the memoirs of the most sainted Pearce of Birmingham, one of the founders of the society. No one (unless strangely ignorant of the recent history of the church) could be at a loss to discover the public grounds on which the Baptist Missionary Society has established a lasting claim upon the love and respect of all who desire the propagation of Christianity in the world. The early founders of this society have left to the world an example of mighty faith, which can never be contemplated without advantage. It is true they were men of no ordinary character, some of them were men of gigantic mind, and all of them were deeply imbued with the spirit of piety.—but their position was not the most favourable for the enterprise on which they so nobly resolved. Ministers residing in the country, at a considerable distance from the metropolis, were not, especially at that period, so likely to be able to produce such a general feeling throughout even their own denomination, as the case seemed to require. But they had faith in God—mighty faith; he did not mean a wild and enthusiastic desire to do something, but a firm belief that as God had commanded the gospel to be preached to every creature, it was their duty, even with their limited means and resources, as a part of the Christian church, to set about the discharge of the long neglected duty of sending the word of salvation to the heathen world. Upon this mighty faith it was that the founders of this society built those noble works of a missionary character which have given an impetus to other missionary operations, and the consequences of which will be felt down to latest posterity. Never can the text and sermons of the immortal Carey be forgotten while there are any who take an interest in the great missionary cause. When he preached by appointment before the founders of the society, he taught them to expect great things, and to attempt great things. Upon these views he and his friends immediately began to act, and continued to act, leaving to posterity a bright and encouraging example how much may be accomplished by the blessing of God on the labours of zealous and faithful men, even under unfavourable circumstances. Who that wishes to see the holy scriptures extensively circulated, can hesitate as to the claims of this society for public countenance and support? Within less than ten years after the departure

of Carey and Thomas for Bengal, the baptist missionaries issued proposals for the printing of the sacred scriptures in no less than fifteen of the oriental languages! And we know that some of the early letters received from the first baptist missionaries in India, being shown to Dr. Bogue, were largely instrumental in causing that venerable minister to labour for the establishment of the London Missionary Society. He would not enlarge, but would conclude by expressing a hope, that every one present would be willing by some pecuniary offering to celebrate this jubilee, and show respect for the memory and labours of these mighty dead, who were the principal founders of this prosperous and important institution. For his own part, although he generally eschewed the use of very strong language, yet he had no objection at this time to appropriate the words said to have been employed by the venerable Dr. Adam Clarke on a similar occasion,—he should “hate his scoundrel heart if it did not love” the Baptist Missionary Society.

The following resolutions were passed unanimously.

Moved by the Rev. G. AVELINE, seconded by Rev. Mr. BOYCE, supported by Rev. W. SHAW,

1. That this meeting reviews with grateful satisfaction, the origin, progress, and success of the Baptist Missionary Society, and cordially approves the recommendation to celebrate in all baptist churches in England and throughout the world, the present as a year of jubilee,—it being the fiftieth since the formation of the institution.

Moved by the Rev. J. LOCKE, seconded by the Rev. Mr. HEPBURN,

2. That it having been determined as a practical expression of gratitude for past mercies, to raise a fund for the great objects of the society, to be called the jubilee fund, this meeting heartily concurs in this feature of the proposed celebration, and will immediately

proceed to raise subscriptions towards augmenting the proposed fund, the amount individually subscribed, to be paid on or before the 30th September next; or otherwise by two instalments, the first at the time just mentioned; the second, on or before the 1st of April, 1843, as may best suit the convenience of subscribers.

Moved by the Rev. THORNLEY SMITH, seconded by Mr. TUDHOPE,

3. That, whereas the fiftieth anniversary of the formation of the society will fall on Lord's day, October 2d, next ensuing, this meeting anticipates the pleasure of its celebration by having preached on that day two Jubilee Sermons, and by holding a Jubilee Meeting on Monday evening, the 3rd of October, after each of which services, public collections to be made for the jubilee fund; the amount thus raised, together with the subscriptions, or the moiety of them, to be immediately forwarded to England,—it being the wish of the parent society to ascertain the amount of the fund contributed by the close of the year.

Moved by Mr. W. SMITH, seconded by Mr. W. LEE,

4. That this meeting, disclaiming all sectarian prejudices, rejoices in the establishment and success of all missionary institutions, and expresses its sincere satisfaction, that on this occasion Christian ministers and friends of various denominations can so happily unite in furtherance of what they consider a common object of sympathy to the friends of Christianity and of the human race.

After Mr. Hepburn's address, Mr. Aveline introduced the subject of a subscription towards the jubilee fund, appealing to the chairman to set an example to his friends, who, kindly and promptly responding to the appeal, was liberally followed by a number of friends, who, ere the evening closed, subscribed the handsome sum of £326 10s., which we are happy to learn is still augmenting in amount.

### SUFFOLK DEPUTATION IN AID OF THE JUBILEE FUND AND MISSION.

We have received from Mr. Pritchard the following account of a tour, which he and three other brethren have recently made through the county of Suffolk.

The deputation to the County of Suffolk, in aid of the Jubilee Fund and Baptist Mission, commenced their efforts, Lord's day, Nov. 13, 1842, by pleading the cause at Bury and Ipswich; where liberal collections were made. Monday the 14th, the deputation, consisting of brethren Collins, Elyen, Middleditch, and Pritchard, met at Ipswich, and were joined by Dr. Prince. On the even-

ing of that day a public meeting was held in the Independent chapel, Tackett Street, kindly lent for the occasion. The chair was occupied by a respected deacon of the church assembling there. Before the time for commencing the business of the evening, every part of the meeting house was crowded to excess; and many departed for want of even standing room. A truly Christian and bro-

therly spirit appeared to pervade the whole assembly. In this meeting, the minister of the place, two other independent ministers, brother Sprigg, and the deputation took part. Though the last resolution was not put from the chair until near ten o'clock, there was no discovery of weariness nor impatience. The next morning, 15th, at eight o'clock, more than 350 friends sat down to a public breakfast in the Ipswich Temperance Hall, the arrangements of which did great credit to Mrs. S. Cowell of Ipswich, to whom the management had been entrusted, and to the other Christian females who kindly and efficiently co-operated with her. After the breakfast the deputation and other friends succeeded in obtaining further contributions to the Jubilee Fund.

Soon after the close of this meeting the deputation proceeded to Sudbury, where they were kindly received by brother Higgs, the pastor of the baptist church there, and at his house met brethren Clements of Halstead, and Anderson of Bures. Though the evening was most unpropitious as to weather, and the distance to the chapel considerable, the place of worship was well filled. The deputation and their friends were effectively supported by the two independent ministers of Sudbury. On the part of the audience and the brethren, the same desirable feeling, as at Ipswich, was delightfully manifest; and though the meeting did not separate till the same late hour, it was resolved to hold a meeting for prayer, at seven o'clock, the following morning, which was well attended: when the deputation took occasion to recommend the immediate formation of a Society auxiliary to the Baptist Mission.

After breakfast, on the 16th, the deputation departed for Clare; where they were received and entertained by their zealous young brother Jennings, the pastor of the church in that place. At the meeting in the evening the chapel, which, though not large, is of tolerable capacity, was excessively thronged; and although many must have been greatly inconvenienced by the want of accommodation, yet the attention and interest of the meeting did not seem at all to decline, though the period of its continuance was at least four hours. In this, as in every other place where Dr. Prince was present, his affecting details concerning Africa, and especially the letters received since his return, were evidently heard with strongly mingled feelings of grief and satisfaction. At this place too, the Dr. exhibited one of the horrid African deities, which, as might be expected seemed to excite in the good people of Clare disgust and astonishment. Early on the 17th, the deputation took their departure for Bury, where the public meeting was to be held on the evening of that day. Brother Elven's large Sunday-school was assembled, decorated with their Jubilee medals, to take tea in their ample

school-room. Previously to their sitting down to their treat, brother Collins gave them a short and appropriate address, and prayed affectionately with them. At the public meeting, the spacious chapel was well filled, and the energetic pastor occupied the chair, and introduced the business of the evening. Among others, who addressed the numerous auditory, was Mr. Elliott, one of the independent ministers of Bury; whose eulogy on the character of the late Mr. Andrew Fuller was as just as it was copious and impressive. The good feeling which prevailed at this meeting was in admirable harmony with the Christian kindness and liberality of the Bury friends, and their esteemed pastor. Friday morning, 18th, the deputation left Bury for Eye; but the distance being considerable, they did not arrive till four o'clock, p. m., at which hour a goodly company sat down to tea in the vestry. On this day and several other days, owing to the extent of the journey, dinner, with the deputation, was out of the question. Mr. Flanders, the minister lately come to Eye, occupied the chair at the public meeting; which was addressed, besides the deputation, by brethren Bayne of Stradbroke, and our brother Lewis of Diss. As many persons crowded into the meeting-house as it would contain; and, though numbers had to travel several miles after the close of the meeting, none appeared anxious to depart; all appeared, on this gratifying occasion, to be of one heart and of one mind, and cheerfully contributed of their substance to promote the cause of Christ.

On Saturday 19th, the deputation separated, that they might preach in different places the following day. One of them preaching at Stokeash, found a letter in the pulpit informing him that the money it contained, 8s. 8d., was the amount of rewards given to the children of the Sunday-school, at the rate of one halfpenny for every six verses of the Scriptures, which they committed to memory in a given time; with an understanding that it was to be presented to the Jubilee Fund. One of the girls repeated 134 verses; and one of the boys 119. The whole number of verses committed to memory was, 1202. The deputation appointed to re assemble at Grundisburgh, on Monday the 21st. Amidst a somewhat distant and scattered population, upon an elevation, stands the Baptist Meeting-house at Grundisburgh; where perhaps usually a congregation of nearly a thousand persons attend on the Lord's day. In this place the public meeting was held on the evening of the day in question. At three o'clock in the afternoon brother Elven gave an earnest and affectionate address to the Sunday-school children; and at four o'clock a large number of persons assembled in the chapel and vestry, to take tea. Before six o'clock, the time of commencing the business of the evening, the entire of the chapel was overfull; it was

thought there were 1300 persons present: Mr. Lacey, a respected deacon of the church at Stoke, Ipswich, was called to the chair, and the resolutions were moved and seconded by two Independent ministers from Woodbridge, (one of whom, with fraternal kindness, had lent his pulpit on the preceding evening to one of the deputation, to plead the cause of missions) and several of the other brethren who were present on this interesting occasion. The flight of time, however, was too rapid to admit one or two, who had kindly engaged to assist at this meeting, to lift up their approving voice in favour of the object for which it was convened. It was considerably after ten o'clock before the large assembly broke up; and even then, numbers appeared in no haste to depart.

Tuesday the 22nd, the deputation proceeded to Aliborough, which they did not reach until five o'clock P. M. They had in this, and the subsequent part of their journey, much reason to regret the absence of Dr. Prince, especially having been compelled to leave him at Grundisburgh, much indisposed, under the affectionate care, however, of his beloved associate, Mrs. Prince. Brother Matthews, pastor of the baptist church at Aldborough presided at the public meeting, where, in addition to the deputation, the claims of the jubilee were zealously advocated by brother Aldis of Aidsingham, and brother Brown of Friston. The lamented absence of Dr. Prince, was, in no considerable degree, supplied in this and the two succeeding meetings, by the very efficient manner in which he was represented by brother Elven. At this place the chapel is not large; it was well filled, and an excellent spirit appeared to prevail.

Wednesday the 23rd was appointed for the meeting at Beccles; at which place the deputation arrived at three o'clock P. M., and were received and entertained with fraternal affection by brother Wright, the esteemed pastor of the baptist church in that town. At the tea table of one of his kind friends, they were joined by the Independent minister of the place, who had liberally granted the use of his commodious place of worship for the public meeting, and who also took part in its proceedings. Mr. Wright was requested to preside, and in an opening address, remarkable for its force and perspicuity, gave a most beneficial tone to the meeting. Brother Puntis, of Norwich, by his presence and address at this meeting, rendered much assistance to the deputation: the outline which he sketched of the history of the mission, while it was well received by all, must have been full of information to the greatest part of the persons

assembled. This meeting, though not so crowded as most of the others, yet was well attended; and the collection, as in every instance, was made from pew to pew when the meeting was approaching the conclusion. The friends at Beccles appeared to enter heartily into the object and views of the deputation, and the public meeting seemed to communicate additional cordiality and interest to the welcome they had previously received.

Thursday the 24th the deputation was expected at Horham. Although they left Beccles immediately after breakfast, owing to the distance, crossroads, and numerous hills, they did not reach Horham, until the people were beginning to assemble for the public meeting. Within the walls of the chapel, which seemed to stand almost isolated, and remote from neighbourhood, there were not fewer than 700 persons. Our venerable brother, the pastor of the church, opened the meeting with reading and prayer, and brother Collins took the chair at the request of the friends, and introduced the business of the evening by an appropriate prefatory address. Brother Bayne's statements concerning India at this meeting, were affectingly impressive; and told strongly upon the feelings of the assembly; and though the meeting did not terminate till the usual hour, so much was the attention engaged, that some, both here and elsewhere, expressed their regret that the meeting was not more protracted.

With the meeting at Horham the commission of the deputation closed. The next day, Friday the 25th, they returned to Ipswich; where having, during rather an extended tour, been privileged with so much fraternal and Christian intercourse, they could not separate to their respective home-duties, without some feeling of affectionate regret.

This brief account of the proceedings of the Suffolk deputation must not be permitted to close, without gratefully acknowledging that merciful protection afforded throughout the journey; which, except the indisposition of Dr. Prince, did not suffer one painful incident to occur. Many thanks are due to the Christian friends where the meetings were successively held, for the kind reception and hospitable entertainment afforded to the individual members of the deputation. Nor must the active zeal and skilful arrangements of brethren Collins and Elven, the secretaries of the district, be passed over in silence, to whom must be ascribed the comfort with which the deputation proceeded from the commencement to the close of their journey; the correctness with which every appointment was made, and the punctuality with which every engagement was fulfilled.

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Mrs. Harris and her family from Ceylon have arrived in safety. We are happy to add that Mrs. Harris's health is improved.

## LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, July 4, August 16, September 16, Oct. 17; Rev. J. Wenger, Feb. 15, July 4, Sep. 16, Oct. 3; Rev. W. W. Evans, July 3, Sep. 15, Oct. 17; Rev. G. Pearce, Sep. 14, Oct. 17; J. C. Page, Sep. 16.—Entally, Rev. G. Small, June 4, August 8.—Patna, Rev. H. Beddy, July 1.—Monghyr, Rev. J. Parsons, June 22, Sep. 8; Rev. J. Lawrence, July 27, Oct. 13.—Sewry, Rev. J. Williamson, March 1, Oct. 10.—Howrah, Rev. T. Morgan, (no date, received Dec. 9).

CEYLON.—Colombo, Rev. E. Daniel, June 28, July 26, Sep. 20; C. Elliott, Esq., August 13.—Kandy, Rev. J. Harris, June 30, Aug. 8, Oct. 18; Rev. C. C. Dawson, June 3, Oct. 15.

SAMARANG.—Rev. Gotlieb Bruckner, June 23, July 1.

## WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Aug. 5, Oct. 10; Rev. J. Davis, May 30; Rev. S. Oughton, July 20, Aug. 24, Oct. 6; E. Barrett, March 8.—Port Maria, Rev. D. Day, July 1, Sep. 6 and 20, Nov. 1.—Jericho, Rev. J. Merrick, Sep. 5 (on his passage to England).—Fuller's Field, Rev. W. Hume, Oct. 5.—Mandeville, Rev. J. Williams, July 19, Aug. 3, Sep. 19, Oct. 15.—Salter's Hill, Rev. W. Dendy, June 29, July 6.—Bethsephil, Mrs. Baylis, July 2; Rev. Thomas Pickton, July 4, Aug. 22, Oct. 3.—Annotta Bay, Rev. W. Lloyd, Nov. 1.—Old Harbour, Rev. H. C. Taylor, July 5.—Falmouth, Rev. W. Knibb, Aug. 5, 6, 10,

and 22, Sep. 18, Oct. 14 and 16, Nov. 1 (two letters); Rev. E. Hewett, (from Kingston) Aug. 6, (from Stewart Town) Aug. 18.—Waldensia, Rev. J. E. Henderson, Sep. 14.—Manchioneal, Rev. J. Kingdon, July 6.—Lucea, Rev. E. J. Francies, July 19, Aug. 22, and 24.—Ebony Grove, Rev. J. Reid, Nov. 1.—Gurney's Mount, Rev. E. Woolley, July 19, Aug. 6, (from Stewart Town) Aug. 18, Sep. 6.—Montego Bay, Rev. T. Burchell and others, (from Falmouth) August 19.—Rio Bueno, Rev. P. H. Cornford, (from Montego Bay) Sep. 5; Rev. B. B. Dexter, Oct. 14.—Brown's Town, Rev. J. Clark, August 6, Sep. 6, October —.—Savanna-la-Mar, Rev. J. Hutchins, Sep. 5.—St. Ann's Bay, Rev. T. F. Abbott, (from Stewart Town, two letters) Aug. 18, Sep. 5.—Ocho Rios, Rev. B. Millard, Aug. 19.—Bethsalem, Rev. J. May, (from Falmouth) Aug. 19, and 31.

BAHAMAS.—Nassau, Rev. H. Capern, July 11, Sep. 1 and 3, Nov. 3.—Turk's Island, Rev. W. Littlewood, June 17, Aug. 3, Sep. 8, Oct. 10.

HONDURAS.—Belize, Rev. A. Henderson, July 1, Sep. 16 and 17.

WESTERN AFRICA.—Fernando Po, Clarence, Dr. Prince, Jan. 24; Joseph Wilson and others, Feb. 2; T. Sturgeon, Feb. 28, March 1 and 4, June 23, 25, and 28, Sep. 17; Rev. John Clarke, July 4 and 20 (from Jamaica).

SOUTH AFRICA.—Rev. G. Aveline, July 29.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Miss Selina Spurgin and friends at Langham, for a box of clothes, haberdashery, and books, for Western Africa; to Mr. Harrison, for hymn-books, for the Rev. W. Roycroft, on his leaving for the Bahamas; to the British and Foreign School Society, for a case of school materials, for the Rev. S. Oughton; to Mrs. Wheldon and ladies at Scarborough, for a case of useful and fancy articles, for the Rev. W. Knibb; to friends at places unknown, for two parcels for the Rev. J. Merrick; to Mrs. M. H. Hopkins, Bridgnorth, for a parcel of clothing, &c., for the mission; and to Annabellah Henderson, Kingsland, for Cookson's Bible, for J. W. Christian, Fernando Po.

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1842.

Annual Subscription.		£ s. d.	Lydney		£ s. d.	SHROPSHIRE.		£ s. d.			
Marten, Mrs. R. H.	1	1	0	Lydney	7	5	0	Oswestry	7	3	4
<b>Donations.</b>			Painswick	0	13	0	Wellington	25	0	0	
A. Z.	5	0	0	Shepscomb	0	7	0				
Country Friend	3	0	0	Shortwood	29	12	0				
Halford, J. F., Esq., Dalston	10	10	0	Do. for School in Ceylon	8	0	0				
Ladies' Central Negroes' Friend Society, for Jamaica Schools	10	0	0	Slimbridge	1	10	11				
Manfield, W., Esq., by Jos. Gutteridge, Esq.	10	0	0	Do. for Africa	0	7	6				
<b>Legacies.</b>			Stroud	21	14	8					
Hickson, Mrs. S., late of Lincoln (duty free)	100	0	0	Tetbury	1	0	0				
Matthews, Wm., Esq., late of Northaw	180	0	0	Thornbury	17	12	0				
Williams, Mrs., late of Clapton, on account	500	0	0	Uley, by Rev. J. Eyres	2	11	9				
<b>BEDFORDSHIRE.</b>			Woodchester	4	8	0					
Dunstable	16	9	6	Wootton	17	10	0				
Luton											
Tranter, Mrs., Coll. by, for Kottiglaswatta	2	15	0								
<b>BUCKINGHAMSHIRE.</b>					155	13	9				
High Wycombe	53	8	8	Ack. before & Expenses		111	2	0			
<b>CAMBRIDGESHIRE.</b>					44	11	9				
Over—				<b>HAMPSHIRE.</b>							
A Friend, Collected by	2	5	2	Andover	25	7	0				
Hutchinson, Miss	2	5	0	Beaulieu	8	2	6				
<b>DEVONSHIRE.</b>					<b>HEREFORDSHIRE.</b>						
Stonehouse	9	11	11	Gorsley	6	3	11				
<b>GLOUCESTERSHIRE.</b>					Lay's Hill	1	2	6			
Blakeney	8	12	5	Leominster	7	0	0				
Cambridge	1	0	0	Ross	6	11	1				
Campden, for Entally	4	5	0	Ryeford	5	9	11				
Chalford	3	9	6	Withington, by Miss E. Henley	1	0	0				
Eastcombe	1	0	9	<b>KENT.</b>							
Eastington	2	4	0	Town Malling	14	14	1				
Hampton	2	15	5	<b>LANCASHIRE.</b>							
Hillsley	0	16	0	Sabden—							
Kingstanley	18	18	0	Foster, George, Esq. (annual sub.)	50	0	0				
					<b>NORTHAMPTONSHIRE.</b>						
					Clipstone	6	0	0			
					Kettering—						
					Rev. T. Toller's	2	0	0			
					Spratton	4	11	10			
					<b>NORTHUMBERLAND.</b>						
					Newcastle—						
					Rev. R. Banks's	1	7	7			
					By Rev. P. J. Saffery	110	16	10			
					<b>OXFORDSHIRE.</b>						
					Oxford—						
					Mrs. Bartlett, for Africa	1	0	0			
					<b>IRELAND.</b>						
					Abbeyleix	1	5	4			
					Athlone	1	18	6			
					Clonmel	1	0	0			
					Ferbane	1	15	6			
					Fermoy	1	0	0			
					Limerick	6	1	4			
					Parsonstown	3	12	6			
					Ross	1	19	0			
					Waterbarn	6	7	6			
					Do. for Schools	1	1	0			

Mr. Angus acknowledges, with the thanks of the Committee, £10 from "An undeserving man on whom God has heaped many favours," for the Jubilee Fund.

Collections on the 2nd of October in Edinburgh, acknowledged in the last Herald as for the Jubilee Fund, ought to have been acknowledged as for Translations.

CONTRIBUTIONS

Received for the JUBILEE FUND to the 14th of December, 1842.

Other donations have been kindly promised, and collections are now making in various parts of the country, but those sums only which have been actually paid are included in this list. Contributions hereafter received will be acknowledged in the Herald, and a complete list will appear in the Annual Report.

Collections, Donations, &c.

	£	s.	d.
Collection at Finsbury Chapel on the departure of Rev. W. Knibb	43	1	11
<b>COLLECTIONS AT THE JUBILEE MEETINGS IN LONDON, 11TH, 12TH, AND 13TH OF OCTOBER.</b>			
Exeter Hall Meeting	93	13	8
Finsbury Chapel, do.	33	14	6
Do., Juvenile do.	9	0	7
Finsbury Chapel, after Sermon by Rev. J. Acworth, A.M.	20	9	4
London Tavern, after Lecture by Dr. J. P. Smith	7	12	3
Ditto, after Breakfast	2	5	0
Surrey Chapel, after Sermon by Rev. Dr. Carson	34	16	0
<b>DONATIONS.</b>			
A Friend	1	1	0
A Friend	1	0	0
A Friend (D.), by Mr. Hatchard	0	10	0
A Friend, S.M. 8800.	10	0	0
A Wesleyan Friend.	3	3	0
A Small Contribution from an Obscure Friend	1	0	0
A Family Contribution, by Rev. G. Pritchard	10	2	6
An Underserving Man, on whom God has heaped many favours	10	0	0
Allen, J. H., Esq.	50	0	0
Angus, Rev. Joseph, half of £50	25	0	0
Baptist Magazine, Publishers of	10	0	0
Benham, J. L., Esq.	100	0	0
Bigwood, Mr.	0	10	0
Bousfield, J., Esq.	100	0	0
Bousfield, Mrs. W.	5	5	0
Burls, Mrs.	20	0	0
Burls, Miss	5	0	0
Burls, Miss Jane	5	0	0
Burns, Rev. J.	2	0	0
Buxton, Sir T. F., Bart., for Africa	50	0	0
Cozens, William, Esq.	100	0	0
Daniol, Mr. James	5	0	0
Davies, Mrs., Walthamstow	5	0	0
F. S.	1	0	0
French, Mr.	5	0	0
Gouldsmith, Mrs.	50	0	0
Groser, Rev. W.	1	1	0
Gurney, Hon. Baron	50	0	0

	£	s.	d.
Gurney, W. B., Esq.	1000	0	0
Gurney, Joseph, Esq.	100	0	0
Gurney, Thos, Esq.	50	0	0
Gurney, Miss	4	0	0
Hanson, Joseph, Esq.	50	0	0
Hanson, Miss A.	1	0	0
Hatehard, Mr. J. G.	10	10	0
Head, Miss	5	0	0
Keightley, Mrs.	5	0	0
Kemp, G. T., Esq.	50	0	0
Jones, Mr. Charles	5	0	0
Lawrence, Miss E.	10	10	0
Marlborough, Mr.	52	10	0
Marlborough, Mrs.	21	0	0
Morris, Richard, Esq.	5	0	0
Murch, Rev. Dr.	50	0	0
Nash, W. W., Esq.	21	0	0
Nash, Mrs. W. W.	50	0	0
Nicholl, Lieut. Col.	1	0	0
Oliver, Mr. James	10	10	0
Payne, Mrs., Penton Place	20	0	0
Do., Mission. Box.	1	13	1
Pewtress, Messrs. & Co.	50	0	0
Poole, Moses, Esq.	5	5	0
Pontifex, Mr.	5	0	0
Packer, Mr., Walthamstow	5	0	0
Q.H. 28531	5	0	0
Rippon, Mrs.	10	0	0
Roberts, N., Esq.	26	5	0
Smith, W. L., Esq.	50	0	0
Smith, Mr. J. J.	25	0	0
Smith, Rev. T., and Mrs. Smith	2	0	0
Smith, Miss M. E.	1	1	0
Steane, Rev. Dr., part of £100	50	0	0
Steinkopf, Rev. Dr.	5	0	0
Thompson, H., Esq.	10	10	0
Tosswill, C. S., Esq.	50	0	0
Do., for Miss. Vessel	5	0	0
Townley, Rev. H.	5	0	0
Vines, C., Esq.	25	0	0
Vines, Joshua, Esq.	10	0	0
Wallis, Rev. Joseph, and Mrs. Wallis	5	0	0
Wills, Miss	20	0	0
Wilson, Mrs. Broadley	20	0	0
Collected by	0	6	0
Banbury, Miss	3	0	0
Barfoot, Mrs.	3	0	0
Bird, Mr.	2	4	0
Bird, Mr. J., Harrofield	0	6	5
Gurney, Master W.	0	8	0
Harnden, Miss.	0	5	0
Jubilee Offering, by E. Cordwell	0	8	7
Phillips, Mr. Joseph	2	17	6
Smith, Mrs. Thomas	1	0	10
Thomas, Mr. Joseph	4	1	0
Thomas, Mr. Alfred	0	16	0

	£	s.	d.
Vines, Miss	0	15	0
<b>Artillery Street—</b>			
Rev. D. Moyle			
Collection	2	11	0
Collected by			
Edgehill, Miss	0	16	6
Williams, Miss	1	0	0
Wilkin, Miss M. J.	1	1	4
	4	7	6
<b>Battersea—</b>			
Rev. I. M Soule			
Davies, Miss E.	5	0	0
Soule, Rev. I. M.	50	0	0
Tritton, J., Esq.	250	0	0
Tritton, Mrs. & Miss	100	0	0
Sunday Sch. Teachers and Children	5	0	0
	410	0	0
<b>Blandford Street—</b>			
Rev. W. B. Bowes:			
Collection	21	4	4
Keyes, Mrs. G. T., for Theological Institution	10	10	0
Rippon, Mrs.	10	10	0
Williams, Sir James	10	10	0
Williams, Lady	5	5	0
Williams, Master A.	1	1	0
Williams, Master J.C.	1	1	0
	49	11	4
<b>Brixton Hill—</b>			
Rev. John Hunt:			
Collection	16	1	2
<b>Brixton Hill, Salem Chapel—</b>			
Collection, &c.	7	0	0
<b>Jamaica Row, Bermondsey—</b>			
Collection	1	11	6
Collected by			
Dovey, Master	0	8	0
Jackson, Mrs.	0	3	0
Newberry, Miss	0	11	0
Taylor, Mrs.	0	10	6
	3	4	0
<b>Brompton—</b>			
Rev. W. Barnes:			
Collection	6	6	0
Sunday School	0	17	6
Collected by			
Holliday, Miss	0	9	6

	£	s.	d.
Shaw, Ann.....	0	6	0
Shin, Miss.....	0	8	0
	8	7	0

Charles St., Lisson Grove—  
 Rev. J. Stevenson;  
 Collection ..... 2 10 0

Chelsea, Paradise Chapel—  
 Rev. George Hull:  
 Collection ..... 5 17 0  
 Cards ..... 3 13 0  
 Keighley, Mr..... 1 1 0  
 Skerrett, Mr..... 100 0 0  
 110 11 0

Church Street—  
 Rev. G. Cole:  
 Walkden, Mr. J..... 50 0 0  
 Sunday School ..... 0 10 9  
 50 10 9

Camberwell—  
 Rev. Dr. Steane:  
 Collection ..... 54 18 9  
 Girls' Sunday School 1 2 6  
 Fancy Sale, by Miss  
 A. M. Hanson and  
 Misses J. & E. Raw-  
 lings, for Africa.... 6 10 0  
 Cave, Mr. A., and his  
 Class ..... 2 2 0  
 A Friend ..... 10 0 0  
 Hepburn, Miss Isabella 1 0 0  
 Hepburn, Miss Amelia 1 0 0  
 Freeman, Mr..... 5 5 0  
 Millar, Mr. W. H..... 5 0 0  
 Marten, the Misses... 0 15 0  
 Mullins, Mrs..... 1 1 0  
 Do., for Africa ..... 1 0 0  
 Tanner, Mrs..... 1 0 0  
 Young, Mr..... 5 0 0  
 Young, Mr. T., jun... 5 5 0  
 Savell, Miss..... 1 0 0  
 Collected by  
 Miller, Esther ..... 1 17 0  
 Rawlings, Miss S. L. 1 8 6  
 Collected, for *Mis-  
 sionary Vessel*, by the  
 Misses Barber, Jack-  
 son, Rawlings, E. and  
 J. Southgate, Marten,  
 Cox, Turney, Pewtress,  
 Baynes, Percival, Ben-  
 thin, Eames, Hanson,  
 E. Benthin, & Savell:  
 Agutter, Mrs..... 0 10 0  
 Griffiths, Mrs..... 0 10 0  
 Freeman, Mr. J..... 1 0 0  
 Nash, Mrs..... 3 0 0  
 Smith, W. L., Esq... 1 0 0  
 Smith, Mrs. J. J..... 0 10 0  
 Smaller Sums ..... 17 0 0  
 128 14 9

Devonshire Square—  
 Rev. J. H. Hinton, M.A. :  
 Collection ..... 19 18 6  
 Donations, &c..... 48 11 0  
 Collected by  
 Bentley, Miss..... 1 7 0  
 Crowe, Miss ..... 1 11 0  
 Chew, Mr..... 2 10 0  
 Hatheray, Miss ..... 0 6 0  
 Haddon, Miss ..... 0 10 0

	£	s.	d.
Johnson, Miss.....	1	8	0
Luke, Miss.....	1	18	0
Morgan, Miss E.....	5	15	0
Tyrell, Miss.....	1	19	3
Tebbutts, Mr.....	0	10	0
Rix, Mr.....	0	6	6
Woolley, Miss E. M. .	4	8	6
Other Cards.....	3	0	0
	93	18	9

Deptford—  
 Rev. J. Kingsford:  
 Collection ..... 3 15 0

Eagle Street—  
 Rev. R. W. Overbury:  
 Collections ..... 20 7 0  
 Bailey, Mr..... 5 0 0  
 Bailey, Miss ..... 5 0 0  
 Brunier, Miss ..... 1 10 0  
 Barston, Mr..... 2 2 6  
 Cardy, Mrs..... 3 3 0  
 Cartwright, Mr..... 100 0 0  
 Crassweller, H., Esq. 50 0 0  
 Gibson, Mr..... 1 0 0  
 Merrett, Mr..... 20 0 0  
 Neale, Mr..... 5 0 0  
 Parker, Mr..... 3 0 0  
 Penny, Miss ..... 1 5 0  
 Overbury, Rev. R. W. 5 0 0  
 Shoveller, Mr. W..... 10 0 0  
 Varney, Mrs..... 1 0 0  
 Whitney, Mr. George 3 0 0

Collected by  
 Aldridge, Mrs..... 1 3 0  
 Burgess, Mrs..... 0 11 0  
 Brunier, Miss..... 0 11 6  
 Bailey, Miss S..... 3 5 6  
 Crassweller, Mr. H... 1 16 6  
 Dawse, Miss ..... 0 11 0  
 Humphreys, Mrs..... 0 17 10  
 Hogben, Miss ..... 0 5 0  
 Hockey, Mr..... 0 12 0  
 Merrett, Miss ..... 2 5 0  
 Overbury, Mrs..... 0 10 7  
 Rogers, Miss..... 3 2 5  
 Smith, Miss ..... 0 12 3  
 Shoveller, Miss..... 1 7 6  
 Shoveller, Mr. John.. 1 15 0  
 Wilson, Miss..... 0 16 8  
 Whiting, Miss..... 1 2 0  
 Sabbath School Chil-  
 dren..... 0 2 4  
 257 14 7

Fetter Lane—  
 Rev. O. Clarke:  
 Collection ..... 1 15 0  
 Collected by  
 Clarke, Miss ..... 1 4 0  
 Thompson, Miss ..... 0 10 0  
 3 9 0

Hackney—  
 Collections at Public  
 Meetings ..... 46 17 7  
 Profits of Tea Meeting 2 18 3  
 Allard, Mr..... 2 2 0  
 Appleton, Mr. Henry. 0 10 0  
 Arnold, Mr..... 0 10 0  
 Askey, Mrs..... 2 2 0  
 Avery, Mr..... 1 0 0  
 Black, Mr..... 0 10 0  
 Collins, W., Esq..... 52 10 0  
 Cotton, Mr..... 10 0 0  
 Cotton, Mr. F., jun... 5 0 0

	£	s.	d.
Cox, Rev. F. A., D.D.,			
LL.D.....	50	0	0
Davis, Mr. George....	5	0	0
Dupree, Mr.....	20	0	0
Ellwood, Mr.....	1	0	0
Friend, by Dr. Cox ...	2	2	0
Friend, by ditto.....	30	0	0
Garland, Mr.....	0	10	6
Hoby, Mrs.....	1	0	0
Huxtable, Mr.....	5	0	0
Jones, Mrs.....	2	2	0
J. V.....	3	0	0
Knox, Mrs.....	1	1	0
Luntley, Mr.....	5	0	0
Luntley, Mr. J., jun... 2 2 0			
Martin, Mr.....	1	1	0
Martin, Mr. H.....	0	10	0
Martin, Mrs. H.....	0	10	0
Medley, Mr.....	5	0	0
Medley, Miss.....	0	10	0
Meen, Mr. Joseph....	1	1	0
M. N.....	1	0	0
Nichols, Miss.....	0	10	0
Ovenden, G., Esq....	1	1	0
Oxley, Dr.....	3	3	0
Rabin, Rev. J.....	0	10	0
Rayner, Mr.....	1	1	0
Reed, Rev. Andrew,			
jun.....	0	10	0
Rolls, Mrs.....	1	1	0
Smith, B., Esq.....	5	0	0
Smith, Mrs.....	2	2	0
Thank Offering, by			
Dr. Cox.....	1	0	0
Tomes, Mrs.....	0	10	0
Two Friends, by Dr.			
Cox.....	2	0	0
Walker, W., Esq., by			
Miss Vines.....	1	0	0
Waters, Mrs.....	5	0	0
Webb, Mr. John, jun. 1 0 0			
White, Mr.....	3	3	0
Z., by Dr. Cox.....	5	0	0
Cards by			
Askey, Mrs.....	1	10	6
Bottomley, Miss.....	0	8	6
Hoare, Mr.....	1	2	0
Huxtable, Mr. A.....	0	19	0
Meen, Mrs. J. A.....	2	7	6
Merry, Mrs.....	1	12	6
Nicholson, Miss.....	0	18	6
Rutt, Miss M. J., (2			
cards).....	4	12	6
Simmonds, Miss.....	1	4	0
Steers, Miss.....	1	1	0
Taylor, Miss.....	0	10	0
Smaller Donations... 0 13 6			
For African Mission.			
Fletcher, Mrs.....	1	0	0
Smith, Mrs.....	2	2	0
Cards by			
Allen, Miss C.....	0	15	0
Askey, Mrs.....	0	18	0
Booth, Miss.....	2	4	0
Bottomley, Miss ..... 0 13 0			
Burch, Miss.....	0	6	0
Clibbens, Mrs.....	0	19	0
Clington, Mr.....	0	2	6
Cox, Mrs.....	4	5	0
Crisp, Miss.....	0	10	0
Dickens, Mr.....	0	8	0
Dupree, Miss ..... 1 2 0			
Ellwood, Miss M..... 0 4 0			
Gregson, Miss.....	1	10	6
Hanson, Master.....	0	9	6
Hatch, Mr.....	0	6	0
Higgs, Miss (2 cards). 2 1 0			
Hoare, Miss.....	1	9	0
Litchfield, Miss ..... 1 3 0			
Luntley, Miss ..... 1 6 0			
Martin, Mr. H.....	1	0	0
Martin, Miss ..... 2 1 0			
Merry, Miss.....	1	14	0
Powell, Mrs.....	2	4	0

	£	s.	d.
Rayner, Mr.....	1	7	0
Rayner, Mr. E.....	1	0	0
Reader, Miss.....	0	8	0
Reader, Miss.....	0	8	0
Sayer, Mrs.....	0	8	0
Shortman, Miss.....	2	10	0
Simmonds, Miss.....	0	13	6
Steers, Miss.....	0	17	0
Taylor, Miss.....	0	12	0
Vines, Miss.....	2	6	0
Wagstaff, Mr.....	0	7	0
	353	8	10
Hatcham—			
Collection.....	4	4	0
Hammersmith—			
Rev. D. Katters : Collection.....	8	12	0
Cadby, S., Esq.....	50	0	0
Cadby, Mr., jun.....	5	0	0
E. P., for fifty years' mercies.....	2	10	0
Gurney, Miss S.....	5	0	0
Cards.....	2	16	1
	73	18	1
Hampton—			
Sunday School.....	0	5	3
Kent Road, Alfred Place— Rev. W. Young: Collected by Cards.....	0	14	1
Kensington—			
Rev. J. Berg : Cards and Collection.....	28	12	2
Henrietta Street—			
Collection.....	23	9	6
Cards.....	9	10	6
Collected by Miss Bell- more.....	0	15	0
	33	15	0
Islington Green—			
Collection.....	8	5	4
Collected by Barker, Miss.....	2	1	0
Barker, Miss E.....	1	11	6
Clear, W.....	0	3	0
Nutter, Master E.....	0	13	0
Nutter, Mary.....	0	9	9
	13	3	7
Keppel Street—			
Collections.....	4	5	10
Heriot, Mr.....	2	0	0
Palmer, Mr. Thomas.....	0	10	0
Williams, Mr. Walter Do., for Africa.....	2	14	3
Williams, Mrs. Wal- ter, for do.....	3	0	0
Collected by Poile, Rev. W. F.....	2	0	0
Wilmshurst, Mr.....	1	10	0
Small Sums.....	5	10	0
	4	0	1
	25	10	2
Lambeth—			
Collections.....	9	15	0
A Sunday Sch. Teacher	5	0	0
Doulton, Mr. H.....	1	0	0
Doulton, Mr. F.....	0	10	0
Doulton and Watts, Messrs.....	10	0	0
Green, Mr. Stephen.....	10	0	0

	£	s.	d.
Smith, Mr. James, & family.....	2	10	0
Sunday School.....	4	10	0
Watts, Miss, (Birth- day Present).....	1	0	0
Collected by Miss Clo- ver.....	0	16	0
	45	1	0
Maze Pond—			
Rev. J. Aldis : Collection.....	16	7	5
Deedy, Mrs.....	1	0	0
Fisher, Mr.....	1	0	0
Gillman, W., Esq.....	20	0	0
Boxes.....	0	15	5
Collected by Butterworth, Mr. J. C.— Butterworth, Mr. B.....	0	10	0
Butterworth, the Misses— Belshaw, Mr.....	0	10	0
Matthews, Mrs.....	0	10	0
Rutt, Mr. G.....	0	10	0
Small Sums.....	0	10	0
Ford, Mr. Henry.....	0	10	6
Easty, Mr. William.....	1	0	0
Beddome, Mr. G.— A Friend.....	0	10	0
Fox, C., Esq.....	5	0	0
Whimper, Mr.....	0	10	0
Small Sums.....	1	10	0
Matthews, Mr. F.....	0	10	0
Perkins, Master H.....	0	10	9
Hellier, Mr.— B. C.....	0	10	0
Hellier, Mr.....	1	0	0
Hellier, Mrs.....	1	0	0
Palmer, Mrs.....	1	1	0
J. W.....	0	10	0
J. D.....	0	10	0
Small Sums.....	0	11	0
Easty, Mr. John— Corderoy, Mr. John.....	0	10	0
Corderoy, Mr. E.....	0	10	0
Easty, Mr. John.....	1	0	0
Small Sums.....	0	12	6
Brown, Miss Emma— Brown, Mr. J.....	1	1	0
Small Sums.....	0	7	6
Burls, Miss— A Friend.....	2	0	0
Burls, Mr. C.....	1	1	0
J. R.....	1	1	0
J. B.....	0	10	0
Small Sums.....	0	10	0
Bass, Miss Sarah.....	0	10	6
Aldis, Mrs.— Aldis, Rev. John.....	1	0	0
Aldis, L.....	0	10	6
Small Sums.....	0	1	6
Clark, Miss Esther.....	0	13	10
Clark, Miss Hephzibah.....	0	3	8
Carter, Miss Elizabeth— Pryce, Miss.....	0	10	0
Small Sums.....	2	5	6
Davis, Mr. John.....	0	18	6
Evans, Miss Jane.....	0	6	10
Fisher, Miss Rachel— Fisher, Mr. W.....	0	10	0
Fisher, Mrs. W.....	0	10	0
R. S. F.....	0	16	0
Sloane, Mr.....	0	10	0
Small Sums.....	2	14	0
Freeman, Miss Martha.....	0	7	8
Fisher, N. and H.....	0	17	0
Hanks, Mr. William.....	0	13	6
Heath, Master R.....	1	4	6
Hellier, Miss Sophia.....	0	5	9
Hellier, Miss Mary.....	0	8	8
Hitchcock, Miss M.....	0	3	0
Laker, Miss— Coxhead, Mr., sen.....	1	0	0
Small Sums.....	0	14	0

	£	s.	d.
Matthews, Miss Jane.....	0	19	4
Perkins, Master H.....	0	10	0
Pryce, Miss— A Friend.....	0	10	0
Small Sums.....	0	10	0
Pierce, Miss Harriet.....	0	2	0
Pritty, Miss Louisa.....	0	6	6
Page, Mr. William.....	0	11	0
Read, Miss Maria.....	0	3	0
Spracklin, Mr. R.....	1	0	0
Thomas, Mr. John.....	0	10	0
Thorne, Miss Esther.....	1	12	0
Vaile, Mr. George.....	0	10	0
	90	16	7
New Brentford—			
Collection after Ser- mon at Baptist Chap- el, and Produce of Collecting Cards.....	10	0	0
Cunnington, Mr.....	2	2	0
Cunnington, Mrs.....	1	1	0
Cunnington, Master.....	0	10	6
Cunnington, Miss.....	0	10	6
Cunnington, Miss E.....	0	10	6
Cunnington, Miss M.A.....	0	10	6
	13	5	0
Park Street—			
Rev. J. Smith : Collection.....	13	15	6
Do., at Tea Meeting.....	3	19	6
Collected by Iilidge, Mr. John.....	0	8	0
Meredith, Miss.....	1	1	0
Palmerson, Miss.....	0	6	0
Peek, M.....	0	6	0
Richards, Miss.....	1	7	6
Taylor, Mrs. M. A.....	1	1	0
	22	4	6
Poplar—			
Rev. J. Upton : Collection, &c.....	4	2	6
Prescot Street—			
Rev. C. Stovel : Collection.....	9	1	10
Bligh, Messrs.....	5	0	0
Danford, Mr. John.....	10	0	0
Freeman, Messrs. R. and T.....	5	0	0
Swinstead, Mr. W.....	5	0	0
Collected by Burt, Miss.....	0	4	6
Ferne, Mr. H. B.....	0	7	0
Griffiths, Miss.....	0	4	6
Horsey, Miss.....	1	10	0
Warmington, Miss.....	0	12	6
	37	0	4
Salters' Hall—			
Rev. S. J. Davis : Sunday School.....	2	16	0
Shacklewell—			
Rev. John Cox : Coll. after Sermons.....	11	7	11
Collected by Cox, Master George.....	0	7	6
Godwin, Mr.....	1	11	6
Moseley, Miss.....	0	4	0
Neale, Mr. John.....	2	0	0
Waterman, Mrs.....	1	1	7
Whittenburg, Miss.....	0	10	6
	17	3	0

	£	s.	d.
Shakespeare's Walk—			
Rev. T. Moore :			
Collection, &c. ....	11	5	0
Shoreditch, Providence Chapel—			
Rev. W. Miall :			
Collections.....	7	11	1
Absell, Mr.....	0	10	0
Cubitt, Mr.....	0	10	0
Small Sums.....	0	7	6
Collected by Cards ...	12	11	11
	21	10	6
Shoreditch, Ebenezer Chapel—			
Rev. W. Massingham :			
Collected by Mr. Massingham.....	1	5	0
Spencer Place—			
Rev. J. Peacock :			
Collections.....	9	12	0
Sunday School.....	4	19	6
Collecting Cards.....	5	3	7
Profits of Tea Meeting	7	1	6
Edwards, Mr.....	1	0	0
Harrison, Mr.....	1	0	0
J. A. S.....	5	0	0
Norton, Rev. W.....	1	0	0
Anonymous.....	1	1	0
Small Sums.....	0	17	6
	36	15	1
Staines—			
Collection, &c. ....	8	10	0
Tottenham—			
Rev. J. J. Davies :			
Collections.....	33	4	4
Baylis, John, Esq.....	30	0	0
Baylis, Mr. John.....	10	0	0
Baylis, Mr. James.....	10	0	0
Davies, Rev. J. J.....	13	2	6
Davies, Milton.....	1	0	0
Henchman, Mr.....	1	1	6
Warrington, James, Esq.....	5	0	0
Young Friend, for Africa.....	0	10	0
Collected by			
Adcock, E.....	0	13	0
Andrews, Miss.....	0	3	0
Baker, A.....	0	9	2
Baylis, Master James	1	1	0
Baylis, Miss.....	1	0	0
Beaton, Mr.....	0	17	0
Bone, E.....	0	11	8
Chapman, H.....	0	8	0
Davies, Mrs.....	3	13	0
Davies, Milton.....	6	3	0
Hackwell, S.....	0	10	2
Holgate, Mary A.....	0	11	0
Holgate, Maria.....	0	7	0
Gibbons, E.....	0	9	0
Norton, C.....	0	2	6
Perkins, Miss.....	0	5	0
Upton, Miss.....	0	7	0
	121	8	10
Trinity Chapel—			
Rev. B. Lewis :			
For Africa.			
A Friend.....	0	10	0
Giles, C., Esq.....	2	2	0
Hill, Mrs.....	0	10	0
Lewis, Rev. B.....	2	2	0
Lampert, W., Esq.....	10	0	0

	£	s.	d.
Lampert, Mrs.....	10	0	0
North Street, Girls' School.....	0	12	4
Sums under 10s.....	1	16	6
Collected by Miss Norton.....	0	4	6
	27	17	4
Walworth, Lion Street—			
Rev. S. Green :			
Sunday School.....	1	11	2
Watson and Sons, Messrs.....	30	0	0
Collected by			
French, Mr.....	1	3	3
Fink, Mr. Bennet.....	2	0	0
Bugby, Mr.....	0	6	4
Payne, Miss.....	1	18	6
Watson, Miss.....	11	0	0
	47	19	3
Walworth, Horsley Street—			
Rev. Mr. Lemaire :			
Collection.....	4	6	6
Sunday School.....	5	13	9
Burrough, Miss.....	0	14	0
	10	14	3
Walworth, East Lane—			
Collected by Mr. Bland	1	8	9
School, by Miss Higgs	1	1	6
	2	10	3
Westminster, Romney St.—			
Rev. E. R. Hammond :			
Collection, &c.....	2	7	6
<b>BEDFORDSHIRE.</b>			
Amphill—			
Contributions.....	1	9	0
Bedford—			
Collection, Old Meeting.....	15	7	0
Ditto.....	7	16	3
Baugh, Mr. E.....	5	0	0
Bedford Total Abstinence Society.....	1	0	0
Brangh, Mr.....	5	0	0
Bur, Mrs.....	1	0	0
Carling, Mr.....	1	0	0
Chapman, Mr.....	1	0	0
Chapman, Mrs.....	1	0	0
Crockford, Mrs.....	1	0	0
Friend.....	1	0	0
Gale, Mr.....	5	0	0
Gutteridge, Mrs. R.....	1	0	0
Isitt, Mr.....	1	11	0
Jukes, Mrs.....	2	0	0
Kilpin, Mr.....	5	0	0
Lilburn, Mr. T.....	1	0	0
Lilly, Mrs.....	1	0	0
Lovell, Mr. George.....	3	0	0
Member of the Church at Nottingham.....	1	0	0
Metcalfe, Mr. C., jun.....	5	0	0
Peck, Mr. Thomas.....	1	0	0
Pratt, Mr. W.....	1	0	0
Pratt, Miss Eliza.....	0	10	0
Rose, Mr.....	1	0	0
White, Mr.....	1	0	0
Sums under 10s.....	1	7	0
	71	11	3

	£	s.	d.
Bedford—			
Rev. T. King's :			
Collection.....	5	5	7
Contributions.....	25	0	0
	30	5	7
Biggleswade—			
Rev. S. Kent :			
Collections.....	37	16	7
Collection at Roxton.	9	0	1
Do., at Wilden.....	1	13	11
A Friend, by Rev. S. Kent.....	2	2	0
Four Friends, by ditto	4	0	0
A Friend, by Mr. Pechey.....	2	0	0
A Friend, by Mr. Conder	1	0	0
Two Friends, by Mr. B. Foster.....	1	0	0
Foster, John, Esq.....	205	0	0
Foster, Mr. Blyth.....	50	0	0
Hall, Mrs.....	50	0	0
Malden, Mrs.....	5	0	0
Pechey, Mr. Richard.....	5	0	0
Sunday School Children.....	2	0	6
	375	13	1
Blunham—			
Rev. C. Morrell :			
Collection.....	1	14	6
Sunday School.....	1	0	6
	2	15	0
Dunstable—			
Rev. D. Gould :			
Collections.....	26	18	6
Sunday School Children.....	4	1	0
Ditto, Teachers.....	1	17	4
A. B.....	5	0	0
Batchelor, Mrs. W.....	5	0	0
Benuett, Mr.....	1	0	0
C. D.....	0	10	0
Chambers, Mrs.....	5	0	0
Chambers, Mrs.....	5	0	0
Chambers, Mr. W.....	0	10	6
Chambers, Mr. J.....	0	10	6
Chambers, Miss.....	0	10	6
Chambers, Miss S.....	0	10	6
Chambers, Miss A.....	0	10	6
Collings, Mr.....	1	0	0
E. F.....	0	5	0
Gutteridge, R., Esq.....	50	0	0
Gutteridge, Mrs.....	4	0	0
Gutteridge, Mr. J.....	10	0	0
Gutteridge, Mrs. J.....	2	0	0
Gutteridge, Mr. M.....	5	0	0
Gutteridge, Miss.....	1	0	0
Gutteridge, Miss C.....	1	0	0
Gutteridge, Miss M. A.....	1	0	0
Gutteridge, Miss J.....	1	0	0
Gutteridge, Master H.....	0	10	0
Gutteridge, Master M.....	0	10	0
Gutteridge, Miss E. S.....	1	1	0
Harris, Mr. and Mrs., of Northampton.....	1	0	0
Jardine, Mr. W.....	0	11	0
Masters, Mr. J.....	5	0	0
M. A. C.....	0	5	0
Osborn, Mr. G.....	1	0	0
Queenborough, Miss.....	2	0	0
Willis, Mrs. W.....	5	0	0
	150	1	4

£ s. d.		£ s. d.		£ s. d.	
<b>Keysoo—</b>		<b>Buckingham—</b>		<b>Stony Stratford—</b>	
Collection .....	2 9 0	Rev. W. H. Carryer :		Rev. E. L. Forster :	
Sunday School .....	0 11 0	Contributions .....	10 0 0	Collection .....	4 4 6
	<u>3 0 0</u>			Tea Meeting .....	4 0 0
<b>Leighton Buzzard—</b>		<b>Chesham—</b>		Sunday School Teach-	
Rev. E. Adey :		Rev. W. Payne :		ers and Children ...	2 2 3
Collections, &c. ....	30 1 2	Collection .....	17 0 10	A Friend .....	5 0 0
		Glover, Mr. S. ....	5 0 0	A Friend .....	0 10 0
<b>Luton—</b>		Howard, Mr. & Mrs.		Cox, John, Esq., for	
Tranter, Mrs. ....	1 0 0	Thomas .....	1 1 0	<i>Africa</i> .....	5 0 0
Small Sums .....	0 5 0	Payne, Rev. W. ....	1 0 0	Brookes, Mr. ....	1 10 0
	<u>1 5 0</u>	Tomlin, Rev. W. ...	3 3 0	Hancock, The Misses.	1 0 0
<b>Sharnbrook—</b>		Collected by		Knighon, Mr. ....	5 0 0
Juvenile Meeting.....	30 0 0	Fox, Miss K., includ-		Knighon, Mr. George,	
Sunday School .....	1 16 0	ing £2 from Mr. J.		Missionary Student	10 0 0
	<u>31 16 0</u>	Pope .....	3 13 6	Sirett, Miss A. ....	0 10 0
<b>Steventon—</b>		Fox, Miss C. ....	0 12 3	Symons, Miss .....	0 10 0
Rev. Mr. Orchard :		Freeman, Mrs. ....	0 10 0	Wallis, Mr. ....	1 0 0
Collection .....	2 10 0	Lacey, Master .....	1 2 9		<u>40 6 9</u>
Juvenile Contributions	0 7 6	Small Sums .....	0 9 6		
	<u>2 17 6</u>	Sun. School Children.	0 7 2		
<b>Wootton—</b>			<u>34 0 0</u>	<b>Towersey—</b>	
Rev. W. J. Early :		<b>Colnbrook—</b>		Collection .....	2 0 0
Collection .....	2 3 6	Rev. Mr. Coleman :			
		Sunday School .....	2 17 0	<b>Waddesdon—</b>	
<b>BERKSHIRE.</b>		<b>Datchet—</b>		Rev. H. G. Grainger :	
<b>Abingdon—</b>		Rev. W. Bailey :		Collection .....	8 10 0
Rev. E. S. Pryce :		Collection .....	2 0 0	<b>Wycombe, High—</b>	
On Account .....	120 0 0	<b>Gold Hill—</b>		Proceeds of Public	
		Collection, &c. ....	1 12 6	Tea Meeting .....	6 6 2
<b>Wallingford—</b>		Little Boys .....	0 1 4	Collected by	
Rev. J. Tyso :			<u>1 13 10</u>	Cuming & Stoneman,	
On Account .....	61 16 2	<b>Great Marlow—</b>		Messrs. ....	5 0 0
		Cards, &c. ....	5 2 7	Hearn and Veary,	
<b>Windsor—</b>		<b>Haddenham—</b>		Messrs. ....	40 0 0
Rev. J. Lillycrop :		Rev. P. Tyler :		Packer, Mr. James ...	2 10 0
Collection .....	10 15 6	Collections, &c. ....	9 4 6	Stoneman, Mr. J. ....	1 0 0
Brudenell, Mr. ....	1 0 0	<b>Ickford—</b>		Vernon, Mr. R. ....	2 5 0
Dartnell, Mr. ....	1 0 0	Collection .....	0 16 8	Veary, Mrs. J. ....	2 2 6
Lillycrop, Rev. J. ....	5 0 0	<b>Long Orendon—</b>		Wilkinson, John, Esq.	2 0 0
	<u>17 15 6</u>	Collection .....	2 0 0		<u>61 3 8</u>
<b>Wokingham—</b>		<b>Kingshill—</b>		<b>CAMBRIDGESHIRE.</b>	
Rev. C. H. Harcourt :		Rev. Mr. Payne :		<b>Gamlingay—</b>	
Collection .....	8 5 6	Contributions .....	1 5 0	Collection .....	5 0 7
Jubilee Tea Meeting .	7 16 5	<b>Missenden—</b>		<b>CUMBERLAND.</b>	
Missionary Box .....	0 2 11	Rev. D. Marsh :		<b>Carlisle—</b>	
Collected by		Collections, &c. ....	3 14 7	Collection .....	1 2 0
A Friend .....	0 10 0	<b>Olney—</b>		<b>Cockermouth—</b>	
Butler, Miss .....	0 8 6	Collections .....	21 4 7	Banks, Mr. J., Thank	
Evaus, Miss .....	0 10 6	Sunday School .....	1 18 1	Offering for the birth	
Groves, Mr. ....	2 9 6	Boxes by		of a Son, by J. P.	
Lewis, Miss. ....	0 4 6	A Little Girl .....	1 2 7	Lewis, Diss. ....	5 0 0
Porter, Mrs. ....	0 4 6	Two Little Boys ...	0 15 0	Bone, Mr. W. ....	1 0 0
Sale, Mrs. T. ....	0 10 0	A Little Boy .....	0 5 5		<u>6 0 0</u>
Taylor, Mrs. ....	0 8 8	Cards by		<b>DERBYSHIRE.</b>	
Wheeler, Miss .....	0 7 0	Several Friends .....	0 12 4	<b>Derby—</b>	
Small Sums .....	0 10 0	Soul, Mr. J. W. ....	5 17 0	Bridgett, Mr. & Mrs.	10 0 0
	<u>22 8 0</u>	Proceeds of Tea .....	11 5 0	Ford, Rev. J. ....	50 0 0
<b>BUCKINGHAMSHIRE.</b>			<u>43 0 0</u>	Formau, Mr. ....	1 1 0
<b>Amersham—</b>		<b>Qualnton—</b>		Hackett, Mr. ....	100 0 0
Saltor, Rev. W. A. ....	50 0 0	Collection .....	3 4 0		<u>161 1 0</u>
Mr. West's Servant ..	0 10 6	<b>Risborough—</b>		<b>DORSETSHIRE.</b>	
	<u>50 10 6</u>	Wootton, Mr. J. ....	0 10 0	<b>Bridport—</b>	
				Rev. T. Clarke :	
				Collection, &c. ....	6 7 4
				<b>Dorchester—</b>	
				Rev. S. Sineox :	
				Collection, &c. ....	4 13 0



	£	s.	d.
Newport, Isle of Wight—			
Collection .....	8	6	5
Ditto at .....	0	11	0
Sun. School Children .....	0	3	0
Profits of Tea .....	0	18	9
Jackson, Miss. ....	1	0	0
Major, Mrs. ....	0	10	0
Read, Mrs. ....	0	12	8
Upward, Miss. ....	1	4	6
Collected by Mrs. Ver- non .....	3	0	0
	16	6	4
Niton—			
Collection .....	1	5	0
Ryde—			
Young, Mr. ....	7	3	0
Southampton—			
Rev. B. H. Draper :			
Collections .....	19	3	3
Ditto, Swanwick ...	0	8	0
Constable, G., Esq. ....	2	10	0
Draper, Rev. B. H. ....	5	0	0
Laver, Mr. C. ....	0	12	0
Collected by			
Ball, Miss .....	0	10	0
Draper, Mrs. ....	5	0	0
Hatch, Mrs. ....	1	0	0
Mayoss, Mrs. ....	5	0	0
Rimer, Miss M. A. ....	0	10	0
Short, Mrs. ....	1	8	0
Small Sums .....	1	4	2
	42	5	5
Willow—			
Collection .....	1	1	8
Winchester—			
Collection .....	2	6	0
Yarmouth—			
Collection .....	0	9	4
HEREFORDSHIRE.			
Leominster—			
Collection, &c. ....	13	1	5
Ross—			
Rev. E. A. Claypole :			
Collection .....	17	0	0
Produce of Tea Meet- ing .....	2	1	10
Collected by			
Biggs, Miss .....	0	6	6
Cuddemore, Ann .....	0	2	11
Smith, Miss .....	0	7	0
	19	18	3
Ryeford—			
Collection .....	4	1	0
Cards by			
Davis, Miss .....	0	3	6
Little, Miss A. ....	0	14	6
Turner, Miss. ....	0	1	0
	5	0	0
Withington—			
Collection .....	3	0	0
HERTFORDSHIRE.			
Berkhamstead—			
Baldwin, Mr. ....	2	0	0

	£	s.	d.
Bishops Stortford—			
Rev. B. Hodgkins :			
Collection .....	4	13	0
Children's Box .....	0	8	10
A Friend .....	1	0	0
	6	1	10
Hemel Hempstead—			
Rev. T. Hopley :			
Brice, Mr. ....	5	0	0
Small Sums .....	4	9	0
	9	9	0
Market Street—			
Rev. T. W. Wake :			
Collection .....	7	4	6
Proceeds of Tea .....	1	17	0
Sabbath School Boys ...	0	16	6
Do., Girls .....	1	1	11
Do., Teachers .....	1	16	2
Widow's Mite .....	1	0	0
Collected by			
Birdseys, Miss E. ....	2	0	9
Bunker, Mrs. ....	0	11	1
Caven, Mrs. ....	2	8	0
Simmons, Miss B. ....	2	12	6
	21	8	5
Mill End—			
Collection .....	1	15	6
St. Albans—			
Rev. W. Upton :			
Collection .....	17	5	2
Juvenile Auxiliary ...	4	11	2
Profits of Public			
Breakfast .....	4	11	8
A Friend .....	2	2	0
A Friend .....	1	0	0
Gibbs, Mr. ....	0	10	0
Gomme, Mr. ....	5	0	0
Harris, Miss .....	1	0	0
Harris, Miss H. ....	0	10	0
Mills, Miss. ....	0	10	0
Peppercorn, Mr. and			
Mrs. ....	4	0	0
Widow's Mite .....	1	0	0
Wiles, Mrs. ....	5	0	0
Wiles, Miss .....	0	10	0
Woodhouse, Mrs. ....	1	0	0
Young, Mr. ....	1	0	0
Collected by			
Nichols, Miss .....	0	9	8
Wiles, Miss .....	1	2	6
	51	2	2
Tring—			
Rev. C. Smith :			
Collections, &c. ....	7	2	0
Ware—			
Mr. B. Medcalf .....	2	0	0
Watford—			
Rev. E. Hull :			
Collection .....	31	3	2
A Friend, by Rev. E.			
Hull .....	80	0	0
Salter, Miss .....	5	0	0
Smith, James, Esq. ....	50	0	0
Smith, Mrs. ....	10	0	0
	176	3	2

	£	s.	d.
HUNTINGDONSHIRE.			
Bythorne—			
Collection .....	10	6	2
Barber, Miss .....	1	1	0
Barber, Miss E. ....	1	1	0
Lewin, Mr. R. M. ....	1	0	0
	13	8	2
Earith—			
Mr. T. Leigh .....	20	0	0
Kimbolton—			
Hogg, Rev. R. ....	100	0	0
St. Ives—			
Goodman, Mr. Joseph,			
Wyton .....	5	0	0
Paul, Mr. ....	25	0	0
	30	0	0
Stilton—			
Collected by Susan			
Broad .....	1	0	0
KENT.			
A Little One, by Rev.			
P. Dickerson .....	10	0	0
Ashford—			
Collection, &c. ....	16	9	0
Sambourne, Miss. ....	5	0	0
	21	9	0
Boro' Green—			
Collection .....	7	11	0
Canterbury—			
Rev. W. Davies :			
Collection .....	137	11	2
Cards .....	100	0	0
Cresswell, Rev. H. ....	5	0	0
	242	11	2
St. John's Church—			
Collection .....	5	2	6
Chatham—			
Brook—Rev. A. Jones :			
Collection .....	14	15	0
Sabbath School .....	1	7	2
Rainham, do. ....	0	5	0
	16	7	2
Crayford—			
Rev. O. Watts :			
Collection .....	13	7	6
Smith, Mr. Joshua. ....	5	0	0
	18	7	6
Deal—			
Collection, &c. ....	8	4	0
Dover—			
Collection, &c. ....	12	2	3
Eythorne—			
Collection, &c. ....	12	2	6



	£	s.	d.
Horsapool, Mr. ....	5	0	0
Hull, Mr. Henry .....	5	0	0
Hutchinson, Mr. ....	1	0	0
Jackson, Mr. Thomas ..	1	1	0
Palmer, Mr. T. W. ....	1	1	0
Porter, Mr. Thomas ..	5	0	0
Robinson, Mr. C. B. ....	100	0	0
Trull, Mr. J. ....	1	1	0
Viccars, Mr. Samuel ..	5	0	0
Viccars, Mr. T. ....	0	10	0
Warner, Mrs. ....	2	0	0
Wheeler and Son, Messrs. ....	5	0	0
Whitmore, Mr. J. ....	5	0	0
	214	16	10
Loughborough—			
Rev. W. P. Scott :			
Collection .....	7	8	4
Baker, Mr. J. ....	1	0	0
Barrow, Mr. J. ....	20	0	0
Slee, Mr., jun. ....	1	0	0
Scott, Rev. W. P. ....	2	2	0
Woodcock, Mr. T. ....	1	1	0
Yates, Mr. J. ....	1	0	0
Collected by			
Baker, Maria .....	0	15	6
Gimson, E. ....	0	7	0
Harding, M. A. ....	0	7	3
Norman, Miss .....	0	12	0
Plowright, Mrs. ....	0	3	0
Rice, Miss .....	0	1	0
Small Sums .....	0	5	0
	36	2	1
Oadby—			
Rev. S. Webb :			
Waldron, Mrs. ....	5	0	0
Sheepshead—			
Rev. J. Bromwich :			
Collection .....	4	9	6
A Friend .....	0	5	0
Christian, Mrs. W. ....	1	5	0
Christian, Mrs. B. ....	1	0	0
Christian, Mr. J. ....	1	0	0
Christian, Mr. W. ....	1	0	0
Collected by			
Christian, Miss S. ....	0	3	0
Christian, Mrs. M. ....	0	17	6
	10	0	0
Sutton in Elms—			
Rev. C. Burditt :			
Collection, &c. ....	7	10	0
Thaddingsworth—			
Harris, Mr. G. ....	0	10	0
Kirby, Mr. ....	0	10	0
Simms, Mr. ....	2	0	0
Smeaton, Mr. W. ....	0	10	6
West, Mr. W. ....	1	0	0
Small Sums .....	0	2	6
	4	13	0
LINCOLNSHIRE.			
Horncastle—			
Collection .....	4	11	0
Lincoln—			
Rev. J. Craps :			
Hickson, Miss. ....	100	0	0
Milton—			
B. S. ....	1	0	0

	£	s.	d.
MONMOUTHSHIRE.			
Abergavenny—			
Rev. M. Thomas and Rev. H. Poole :			
Frogmore Street, Col- lection .....	19	18	0
Lion Street, ditto .....	5	0	0
Proceeds of Tea Party ..	7	17	0
Thomas, Rev. Micah. ....	5	5	0
	38	0	0
Abersychan—			
Rev. S. Price :			
Collection .....	0	7	10
School Children .....	0	3	2
Arthur, Mr. C. ....	0	10	0
Lewis, Mr. Henry ...	1	0	0
Price, Rev. Stephen ...	1	0	0
	3	1	0
Argoed—			
Collection .....	1	0	0
Bethel—			
Collection, &c. ....	5	0	0
Bethesda Bassaleg—			
Collection .....	1	12	6
Lewis, J., Esq. ....	2	0	0
Lewis, Master H. G. ....	0	10	0
Lewis, Miss M. A. ....	0	10	0
Small Sums .....	0	7	6
	5	0	0
Caerleon—			
Rev. James Evans :			
Collection .....	1	10	0
Wall, Thomas, Esq. ....	0	10	0
Collected by			
Acock, Mr. S. ....	0	5	0
Andrew, Mr. T. ....	0	5	0
Baldwin, Miss .....	0	11	6
Edwards, Mr. ....	0	11	9
Edwards, Miss M. ....	0	7	0
Edwards, Miss .....	0	13	0
Evans, Mr. C. ....	0	7	0
Jenkins, Mrs. ....	0	10	0
J. E. ....	0	7	0
Kyte, Miss .....	0	7	2
Lewis, Miss .....	1	2	6
Lloyd, Mr. John .....	0	5	0
Mills, Mr. J. ....	0	5	0
Price, Mr. W. ....	0	6	0
Warren, Miss .....	0	12	0
Warter, Mr. J. J. ....	0	6	0
Waters, Mr. H. ....	0	5	0
Watkins, Miss .....	1	0	0
Watkins, Miss M. ....	0	12	0
White, Miss .....	0	5	0
Small Sums .....	0	0	7
	11	3	6
Caerwent—			
Collection .....	2	2	6
Castletown—			
Collection .....	1	2	1
Rees, Mr. R. E. ....	1	0	0
Sums under 10s. ....	0	10	0
	2	12	1
Chapel-y-Fryn and Tabernacl—			
Rev. M. Lewis :			
Collection .....	3	10	0

	£	s.	d.
Chepstow—			
Collection .....	2	6	2
Llandogo—			
Collection .....	1	2	6
Llanelly—			
Collection .....	1	17	6
Powell, L., Esq. ....	0	10	0
Small Sums .....	0	11	0
	2	18	6
Llanthewy—			
Collection .....	4	11	0
Llanwenarth—			
Rev. F. Hiley :			
Collection, &c. ....	4	11	4
Hiley, Rev. F. ....	0	10	0
Phillips, Mr. P. ....	1	0	0
	6	1	4
Nantyglo—			
Contributions .....	0	10	0
Newport—			
Rev. D. R. Stephen and Rev. W. Thomas :			
Coll., English Church ..	5	0	0
Do., Welsh Church .....	1	10	0
Crosfield, A., Esq. ....	5	0	0
Evans, Mr. W. ....	5	0	0
Gething, G., Esq. ....	10	0	0
Penny, Mr. W. ....	1	1	0
Phillips, Mr. Samuel ..	2	2	0
Rogers, Mr. Ebenezer ..	1	0	0
Slade, Mr. R. C. ....	3	3	0
Stephen, Rev. D. R. ....	5	0	0
	38	16	0
Penycae—			
Collection .....	0	10	2
Small Sums .....	0	10	0
Contributions .....	3	14	6
	4	14	8
Pontheer—			
Rev. J. Michael :			
Hiley, Mrs. ....	5	0	0
Jenkins, John, Esq. ....	5	0	0
Jenkins, W., Esq. ....	5	0	0
Jenkins, John D., Esq. ..	2	10	0
Jenkins, W. D. ....	2	10	0
Jenkins, Miss .....	5	0	0
Collected by			
A Friend .....	0	8	8
Davies, Mrs. Catharine ..	1	0	6
Domes, Mr. W., sen. ....	0	5	0
Michael, Rev. J. ....	2	0	0
Michael, Miss Rachel ..	1	3	0
Roberts, Miss .....	1	12	9
Sunday School Child- ren .....	0	10	1
	32	0	0
Pontrhydryn—			
Rev. D. D. Evans :			
Collections .....	5	10	6
Sun. School Classes .....	0	11	0
Conway, Charles, Esq. ....	20	0	0
Conway, Miss .....	5	0	0
Conway, Mr. B. ....	1	0	0
Conway, Mrs. B. ....	1	0	0
Evans, Rev. D. D. ....	5	0	0
James, W. C., Esq. ....	7	0	0
James, Miss .....	0	10	0

	£	s.	d.
Pontrhydryn—			
James, Miss R. C.....	0	10	0
Lawrence, J., Esq.....	1	0	0
Rowland, Mr. Thomas	0	10	0
Wellington, Mr. Thos.	0	10	0
Sums under 10s.....	5	11	6
	51	13	0

Pontypool—			
Rev. T. Thomas and Rev. D. L. Isaac:			
Collection	3	8	2
Davies, Mr. C.	1	1	0
Hiley, Mr.	1	0	0
Morgan, Mrs.	1	0	0
Jones, Mr. W.	0	10	0
Phillips, W. W., Esq.	10	0	0
Phillips, Mr. H.	1	1	0
Phillips, Mr. W. W., jun.	1	0	0
Phillips, Mrs. Eliza.	0	10	0
Probyn, Mr. Richard.	0	10	0
Thomas, Rev. T.	1	0	0
Thomas, Rev. G.	1	0	0
Todd, Mr.	0	10	0
Williams, Mr. A.	1	0	0
Williams, Mr. J.	1	0	0
Sums under 10s.....	2	5	0
	26	15	2

Risca—			
Moriah Chapel	1	0	0

Saron Goitre—			
Collection	1	5	0

Tredegar—			
Rev. W. Roberts:			
Collection, English Baptist Church	2	8	6
Ditto, Welsh, ditto.	3	7	6
Homes, S., Esq.	0	10	0
John, Mr. William.	0	10	0
Parry, Mr. Thomas	0	10	0
Phillips, Mr. William	1	0	0
Roberts, Rev. W.	0	10	0
Sums under 10s.....	1	4	0
	10	0	0

NORFOLK			
NORWICH AND NORFOLK Auxiliary, on account 800			
	0	0	0

Carlton Rode—			
Collection, &c.....	3	7	1

Diss—			
Rev. J. P. Lewis:			
Collection	16	17	8
A Friend	5	0	0
Blake, Mr.	0	10	0
Betts, J., Esq.	1	0	0
Elsay, Miss.	1	0	0
Fisher, Rev. R.	0	10	0
Lewis, Rev. J. P.	5	0	0
Mines, Mr. & Mrs. E.	5	10	0
Roper, Mrs.	1	0	0
Roper, Mr. G.	1	0	0
Saunders, Mrs.	1	0	0
Simpson, Miss	1	1	0
Smith, Sheldrake, Esq., Frenge Hall.	10	0	0
Taylor, F. E., Esq., Winfarthing.	10	0	0
Small Sums	1	12	0
	61	0	8

	£	s.	d.
Fakenham—			
Cates, Mr. and Mrs., and Seven Children	30	0	0
Norwich—			
Geldart, Mr.	20	0	0

Swaffham—			
Rev. J. Hewett:			
Collection and Contri- butions.....	20	0	0

NORTHAMPTONSHIRE.			
BAZAAR	161	4	8

Blisworth—			
Rev. J. Stephens:			
Collection	11	5	3

Braunston—			
Rev. J. Appledore:			
Collection	7	15	7
Millar, Rev. R.	1	0	0
Montgomery, Mr. J.	0	10	0
Several Friends.	2	0	0
Tea Proceeds	5	4	6
	16	10	1

Braybrook—			
Rev. T. Walker:			
Collection	1	5	0

Bugbrook—			
Rev. Joseph Larwill:			
Collection	6	5	6
Daniel, Mr. James, for Africa.....	20	0	0
	26	5	6

Burton Latimer—			
Collection, &c.	7	0	0

Clipston—			
Rev. T. T. Gough:			
Collection	75	0	0

Guilsborough—			
Rev. T. Griffin:			
Collection	18	7	0
Griffin, Rev. T.	2	0	0
	20	7	0

Hackleton—			
Collection	7	9	10
By Cards			
Hollowell, Mr. J.	0	4	0
Kightley, Mr. J.	1	10	0
Kightley, Mr. J., jun.	0	15	7
Kightley, Miss Rhoda	0	13	3
Nichols, Miss Sarah	1	1	0
Old, Miss Catharine	1	0	0
Sabbath School Chil- dren, by Mr. W. Nichols	1	9	10
	14	3	6

	£	s.	d.
KETERING—*			
COLLECTIONS AND CONTRI- BUTIONS AT JUBILEE MEETING, 31st MAY and 1st JUNE.			
Collections	266	17	0
Donations.			
Fitzwilliam, Earl	10	0	0
Bateman, Lord	5	0	0
Watson, Hon. R.	5	0	0
A Friend, by Mr. Pew- tress	5	0	0
A Friend, by Mr. Row- latt	1	0	0
A Friend	1	0	0
A Friend, by J. C. Gotch, Esq.	10	10	0
A Friend, by Rev. F. W. Gotch, A.B.	10	0	0
A Friendly Donation.	5	0	0
Blacket, Mrs., by J. C. Gotch, Esq.	5	0	0
Clarke, Rev. O.	5	0	0
Gouldsmith, Mrs.	50	0	0
Gotch, J. C., Esq.	100	0	0
Gotch, Mr. J. D.	25	0	0
Gotch, Mr. T. H.	25	0	0
Gotch, Rev. F. W., A.B.	20	0	0
Hall, Miss	50	0	0
Henson, Mr.	1	1	0
Hepburn, J., Esq.	31	10	0
Hepburn, T., Esq.	52	10	0
Hobson, Mr.	40	0	0
Hobson, Mr. S. J.	10	0	0
Hobson, Miss A., Col- lected by	2	0	0
Perks, Mr.	1	0	0
Pickering, Mr.	1	0	0
Russell, Miss, Camber- well, by J. C. Gotch, Esq.	2	0	0
Sherring, R. B., Esq., Bristol	100	0	0
Smith, Rev. H.	10	0	0
Smith, Mrs. H.	5	0	0
Smith, Mrs.	1	0	0
Toller, Mr. W.	5	0	0
Waller, Edmund, Esq.	105	0	0
Wallis, Mrs.	10	0	0
Wallis, Mr. S., and the Misses	20	0	0
Wallis, Mr. G.	50	0	0
Ward, Mr. W. B.	11	0	0
Ward, Mr. John, Gren- don	10	0	0
Proceeds of Tea Party at Rev. W. Robin- son's Vestry			
	5	0	0
Rowlatt, Mr., at do.	1	0	0
Girls' Sunday School.	2	2	7
Boys' do., do.	1	12	10
Rev. Mr. Toller's do.	0	9	1
Net Proceeds from the Performance of Sa- cred Music at Rev. W. Robinson's			
	25	10	0
Collected by			
Dainty, Mrs. W.	0	16	0
Freeman, Miss	0	15	6
Miller, Master Thos.	0	14	0
Miller, Mr., Jubilee Box	0	15	4
Do., A Friend	0	3	5
Morris, Miss	1	2	0
Robinson, Mr. James	0	2	6
Toller, Mrs. Joseph	3	0	6
Wallis, Miss	3	3	9
	1114	15	6

\* Several other amounts con-  
tributed at Kettering, appear in  
connexion with the churches to  
which they belong.

Kottering—	£ s. d.
By Rev. J. Jenkinson.	2 2 0
Rev. W. Robinson's.	
Collection, 2nd Oct.	13 2 6
Robinson, Rev. W.	5 0 0
Card, by Mr. Dainty.	2 13 0
	20 15 6
Kislingbury—	
Rev. C. T. Crate :	
Collection	6 0 1
Long Buckby—	
Rev. A. Burdett.	
Collection, Contributions, &c.	20 0 0
Milton—	
Rev. Thomas Marriott :	
Collection	18 5 2
Moulton—	
Rev. H. Wheeler :	
Collection	4 13 6
Northampton—	
College Street, Rev. W. Gray :	
Collection	22 9 6
Donations.	
Goodacre, Mrs.	10 0 0
Gray, Rev. W.	5 0 0
Gray, Mr. W.	5 0 0
Hall, Mr. G.	1 0 0
Jeyes, Mr. P.	5 0 0
Owen, Miss.	0 10 0
Palmer, Mr. J.	1 0 0
Underwood, Mr., Brixworth	5 0 0
Williams, Mr. W.	5 0 0
Breakfast Proceeds.	7 6 0
Jubilee Cards.	
Durham, Master Arthur	0 5 0
Gray, Master Parker.	0 6 6
Harris, Miss.	0 6 1
Hine, Mary.	0 4 0
Missionary Box, Mr. Brown.	0 14 6
	69 1 8
Grey Friars' Street—	
Rev. R. Tunley :	
Collection	6 7 8
Tea Proceeds.	3 1 8
	9 9 4
Ravensthorpe—	
Rev. W. Goodrich :	
Collection and Tea Proceeds.	11 1 0
Jubilee Cards	1 2 0
	12 3 0
Ringstead—	
Collection	2 5 0
Miss Williamson's Card	1 0 0
	3 5 0
Rushden—	
Rev. J. Whittemore :	
Collection	6 4 6

Towcester—	£ s. d.
Rev. Messrs. Barker & Rootham :	
Collection	5 8 0
Jubilee Cards, by Mr. Walton	2 2 0
	7 10 0
Spratton—	
Rev. J. Warner :	
Collection	6 3 0
Stanwick—	
Collection	6 0 0
Thrapstone—	
Rev. B. C. Young :	
Collection	21 1 10
Sunday School	1 2 1
Adams, Mr., Aldwinkle	0 10 0
Brown, Mrs.	0 10 0
Bateman, Mr.	2 0 0
Collier, Mr.	3 0 0
Guess, Mr.	0 10 0
Hill, Mr.	3 0 0
Hill, Mr. W., jun.	5 0 0
Hill, Mr. Henry	3 0 0
Lewin, Mr. R. M.	3 0 0
Mason, Mr.	0 10 0
Randall, Mr., Wigs- thorpe	2 0 0
Randall, Mr. D.	2 0 0
Wickes, Mr. E. W.	2 0 0
Small Sums	0 8 6
Collected by	
Abbott, Miss.	1 14 0
Abbott, Mr. William, Cranford	2 5 0
Armstrong, Miss.	0 14 0
Bateman, Miss	1 10 0
Collier, Miss	1 16 0
Do., for Africa	9 0 0
Colls, Miss L.	2 10 0
Eayres, Mrs.	0 2 3
Hawkins, Miss	0 12 10
King, Miss	0 5 0
Wickes, Miss.	1 13 0
	71 15 6
Walgrave—	
Rev. J. Marriott :	
Collection	6 18 11
West Haddon—	
Rev. W. Cherry :	
Collection	4 2 4
Jubilee Cards by	
Darker, Miss	1 1 3
Horton, Miss	1 2 6
Underwood, Miss A.	0 14 5
	7 0 6
Woodford—	
Collection	5 6 2
Abbott, Mr.	1 0 0
	6 6 2
NORTHUMBERLAND.	
Berwick-on-Tweed—	
Collection	34 19 5
Sunday School	2 9 1
Paxton, Mr. John, for Africa	100 0 0
	137 8 6
Nowcastle-on-Tyne—	
Shafto, R. J., Esq.	10 0 0

Nowcastle-on-Tyne—	£ s. d.
Newcourt—	
Collections at New- court Chapel	17 0 0
Do., at Shotly Field.	5 12 1
Angas, Mrs. J. L.	50 0 0
Angus, Mr. Henry, for Africa	2 2 0
Angus, Mr. Jonathan, for Africa	5 0 0
Baker, Mr. James	1 0 0
Fenwick, Mr. & Mrs. John	100 0 0
Grey, Mr. Joseph	2 0 0
Sample, Rev. George.	5 0 0
Smith, Miss Maria	5 0 0
Swan, Mr. Richard	2 2 0
Temperley, Mr. J., for Africa	2 2 0
Windeatt, Mr. Caleb. Cards by	1 0 0
Angus, Miss Anne Maria	4 6 0
Bell, Mrs.	0 8 2
Charlton, Miss Mary.	1 0 0
Grant, Miss Alice	0 8 0
Hardy, Mr. Knight.	0 2 6
Marshall, Master C.	0 6 6
Marshall, Miss Isabella	0 14 0
Nicholson, Mr. James	0 7 8
Notman, Mr. John	0 15 0
Sibbald, Miss Jane	0 8 0
Snowdon, Mr. William	1 18 9
Swan, Mr. Richard	1 1 0
Newcourt Sunday Sch. Children	0 16 9
	210 10 5
Tuthill Stairs—	
Public Collection and Breakfast given to Messrs. Knibb and Russell	17 3 6
Collection after Ser- mons	20 0 8
Do., Public Meeting.	8 5 1
Do., at Sabbath School	1 10 6
Angas, Mr. J. L.	50 0 0
Angus, Mr. T. C.	10 0 0
Angus, Mr. W.	5 0 0
Angus, Mr. John	2 2 0
Angus, Mrs. J.	1 1 0
Angus, Mrs. W.	0 10 0
Angus, Miss C. J.	0 10 0
Anndale, Mrs.	1 0 0
A Friend to Missions.	3 0 0
A Friend to Missions.	0 10 0
Bradburn, Mr. John.	10 0 0
Craggs, Mr. Joseph.	0 10 0
Douglas, Messrs.	0 10 0
Fenwick, Mr. Thos. J.	1 1 0
Foster, Miss S.	1 0 0
Gretrex, Mr., Hetton.	0 10 0
Hall, Mrs.	1 0 0
Pengilly, Rev. R.	5 0 0
Potts, Mr. James	2 2 0
Sicklemore, Mr. R.	2 0 0
Stanley, Mr.	1 0 0
Thompson, Mr. Thos.	2 10 0
Wilkinson, Mr. H. A.	5 0 0
Collected by	
Angus, Miss C. J.	4 3 7
Angus, Mr. Silas	1 9 6
Burton, Miss.	1 0 0
Graham, Miss.	0 16 0
Thompson, Mr. T.	1 11 1
Wailes, Miss	1 1 0
Wilkinson, Mr. T.	0 8 6
Jubilee Boxes.	1 0 0
Small Sums	1 0 0
For Tracts sold	0 8 6
	165 13 11

£ s. d.		£ s. d.		£ s. d.	
Broomley—		Witney—		Oulton, Mr.	4 2 6
Collected at Public Meeting	10 2 0	Collection	7 4 4		43 9 4
Produce of a Garden, by a Friend to Missions	1 8 0			For Mission General Fund	20 0 0
Produce of Needle-work	2 11 7	<b>RUTLANDSHIRE.</b>			23 9 4
Collected by		Oakham—			
Angus, Miss J.	2 13 6	Rev. J. T. Brown:		<b>SOMERSETSHIRE.</b>	
Angus, Mr. Silas	3 0 0	Collection, &c.	33 10 0	Bath—	
Johnson, Miss A.	1 2 0			Godwin, H., Esq.	5 0 0
	20 17 1	<b>SHROPSHIRE.</b>		Godwin, Mr. C.	2 0 0
		Bridgnorth—		Beckington—	
<b>NOTTINGHAMSHIRE.</b>		Sing, Joshua, Esq.	10 0 0	Rev. E. Edwards:	
Basford—		Collected by M. A. Hopkins	3 14 0	Collections	4 7 8
Collection	6 12 0		13 14 0	Brewer, Miss	0 10 0
Collingham—		Coalbrook Dale—		Edwards, Rev. E.	1 0 0
Rev. G. Pope:		Darby, Alfred, Esq.	1 0 0	Joyce, Miss	0 10 0
Collections	11 0 0	Darby, Miss M.	1 0 0	Joyce, Mr.	5 0 0
Anderson, Mr.	5 0 0	Dickenson, H., Esq.	1 0 0	Lasbury, Mr.	0 10 0
Nicholls, Mrs.	100 0 0	Small Sums	0 17 0	Moody, Mr.	0 10 0
Pope, Rev. G.	2 0 0		3 17 0	Mullings, Miss	0 10 0
Collected by		Oswestry—		Palmer, Mrs.	1 0 0
Barnard, Miss	1 12 6	Collection	7 13 8	Rositer, Mrs.	1 0 0
Edlington, Miss	1 1 0	Cards	8 6 0	Small Sums	0 17 6
Grosse, Miss	2 5 0	Proceeds of Tea Meeting	2 10 9	Collected by	
Pope, Miss	2 5 0		18 10 5	Brown, Mary	0 2 4
	125 3 6			Yerbury, Elizabeth	0 11 6
					16 9 0
Nottingham—		Shiffnall—		Bristol—	
Rev. J. Edwards:		Collection, &c.	5 0 0	Collection at Public Meeting, Counter-slip	50 0 6
Collections	98 12 6			Do, Public Breakfast, King Street	35 6 0
Barber, Mr. John	2 0 0	Shrewsbury—		Amos, Mr.	1 0 0
Barber, Mrs. John	1 0 0	Rev. M. Kent:		Ashmead, Mr.	5 0 0
Barnett, Mr.	3 0 0	Collection	13 13 1	Berry, Mrs.	1 0 0
Bradley, Mr., sen.	1 0 0	A Friend	10 0 0	Birt, Rev. C. E.	10 0 0
Bury, Mr. James	2 0 0	A Friend	10 0 0	Birthday Offering	2 2 0
Chamberlain, Mr.	5 0 0	Bartlett, Rev. J.	2 0 0	Brimble, Mr.	1 0 0
Clarke, Mr. C. H.	5 0 0	France, R., Esq.	0 10 0	Brimble, Mrs.	1 0 0
Frost, Mrs.	2 0 0	Horton, Mrs., Priors' Lee	1 0 0	Brinton, Mrs.	5 0 0
Hallam, Mr. J.	5 0 0	Kent, Rev. M., and Family	10 0 0	Brinton, Miss	1 0 0
Hazledine, Mr. & Mrs.	5 0 0	The Niece of a Missionary	0 10 6	Clark, T., Esq.	5 0 0
Herbert, Mr. T., in addition to £1 in collection	4 0 0	Wilkinson, Mr. R.	1 0 0	Cross, W., Esq.	5 0 0
Lock, Mr.	2 0 0	Collected by		Cummins, Mr.	5 0 0
Lomax, James, Esq.	100 0 0	Jubilee Cards	16 9 6	Cummins, Mrs.	5 0 0
Lomax, Mr. E.	10 0 0	Servant Girls	2 5 8	Cummins, Miss	1 0 0
New, Mr.	5 0 0	Sunday School Children	3 11 3	Cummins, Master J.M.	1 0 0
Rogers, Mr. Isaac	0 10 0		71 0 0	Cummins, Master E. C.	1 0 0
Warner, Mrs.	0 10 0	Wellington—		Cummins, Master T.R.	1 0 0
Wells, Mr.	5 0 0	Collection, &c.	25 0 0	Cummins, Master A. D.	1 0 0
	256 12 6			Dando, —, Esq.	5 0 0
		Wem—		Davis, Rev. G. H.	10 0 0
<b>OXFORDSHIRE.</b>		Contributions	2 12 6	Davis, Mrs.	2 0 0
Banbury—		Whitchurch—		Davis, Miss	1 0 0
Collection	13 9 4	Collection	3 14 2	Davis, Jane, Card by E. H. S., by Mr. Shoard	0 10 0
Payne, Mrs.	3 0 0	Evanson, Mr. J. H.	2 0 0	Ennmett, T., Esq.	5 0 0
	16 9 4	Heath Cottage School	9 9 0	Eyre, Mr. Jos.	20 0 0
Chipping Norton—		Heath School, Missionary Box	0 10 0	Finch, Mr.	5 0 0
Smith, Mr. G. M.	5 0 0	Kennerley, Mr.	10 0 0	Friend, by Rev. T. S. Crisp	20 0 0
Coate—		Kennerley, Mrs.	5 0 0	Friend, by ditto	5 0 0
Collection, &c.	44 3 2	Kennerley, Master J., and Miss	1 1 0	Friend, by Rev. C. E. Birt	2 0 0
Oxford—		Wyke, Rev. Mr. & Mrs.	5 0 0	Friend, by ditto	2 0 0
Rev. B. Godwin, D.D.:		Missionary Boxes	0 14 0	Friend, by Mr. Cuzner	20 0 0
On Account	40 0 0	Chapel Box	0 8 4	Friend, by Mrs. Brinton	0 10 0
Home, Mr., for Miss Vessel	1 0 0	Gough, Miss	0 8 4	Friend, by Mr. Fuller	0 10 0
	41 0 0	Huxley, Hannah	1 10 4	Friend	5 0 0
				Friend	1 0 0
				Friend	1 0 0



	£	s.	d.
Coventry—			
Collections and Contributions.....	41	3	2
Rugby—			
Collection .....	2	10	0
<b>WILTSHIRE.</b>			
Berwick St. John & Chalk—			
Collection .....	1	4	0
Bradford—			
A Friend.....	2	14	6
Bratton—			
Rev. G. W. Fishbourne :			
Collection .....	5	12	10
Sunday School Children.....	0	17	11
Collected by			
Holloway, S.....	3	15	6
Orchard, Mr.....	1	13	0
Saffery, Mrs.....	6	6	0
Seammell, Mrs.....	1	3	6
Smith, Mr. E.....	3	7	3
Whitaker, J., Esq.....	16	14	0
	39	10	0
Calne—			
A Jubilee Mite, by Rev. W. Lush.....	2	0	0
Chippenham—			
Collection, &c.....	8	3	0
Corsham—			
Collection, &c.....	25	0	0
Devizes—			
Anstie, P., Esq.....	20	0	0
Downton—			
Rev. G. Woodrow :			
Collections.....	17	6	3
A Friend, by Mr. Woodrow.....	5	0	0
Andrews, Mr.....	2	0	0
Evans, Mr.....	5	0	0
Taunton, Mr. S.....	1	0	0
Taunton, Mr. John.....	1	0	0
Welch, Mr.....	1	0	0
Whitchurch, S., Esq.....	100	0	0
Woodrow, Rev. G.....	5	0	0
	137	6	3
Highworth—			
Collection, &c.....	10	0	0
Melksham—			
Rev. Joshua Russell :			
Collection .....	15	5	0
A Friend.....	15	0	0
A Friend.....	1	0	0
Bulgin, Mary Ann.....	0	10	0
Evans, Miss A., Card.....	1	10	6
Hume, Rev. G., for Africa.....	1	0	0
Moon, Mr.....	5	0	0
Pocock, Mr.....	5	0	0
Pocock, Mr. J.....	1	0	0
Pocock, Mr. A.....	1	0	0
Pocock, Mr. G.....	1	0	0
Pocock, Miss A., Box.....	0	10	6
Pollard, Mr.....	5	0	0
Powell, Mrs, for Africa.....	1	0	0

	£	s.	d.
Russell, Rev. J., part of £200.....	100	0	0
Do., for Miss. Vessel.....	10	0	0
Sunday School Children.....	0	14	7
	164	10	7
<b>Penknap—</b>			
Rev. Shem Evans :			
Collection .....	5	10	8
Friends, by Mrs Evans.....	5	0	0
Cards by			
Angier, Miss.....	1	2	7
Angier, Miss E.....	0	7	7
Casswell, Miss S.....	0	12	2
Curtis, Mrs. C.....	1	1	0
Evans, Miss.....	1	4	0
	14	18	0
Philips Norton—			
Collection.....	1	10	0
Collected by			
Foster, Mrs.....	0	8	0
Parsons, Mrs.....	0	5	0
	2	3	0
Salisbury—			
Rev. I. New :			
Collection .....	17	12	2
Allen, Miss.....	2	0	0
Atwater, Miss S.....	1	0	0
Keynes, Miss.....	1	5	0
New, Rev. I.....	5	0	0
Salter, Miss.....	15	0	0
Stratford Sunday Sch.....	0	10	0
Sunday School.....	2	11	9
Two Servants.....	1	0	0
Wheeler, J., Esq.....	1	0	0
Whitchurch, Mrs. W.....	10	0	0
Whitchurch, S., Esq.....	5	0	0
Whitchurch, Miss.....	1	0	0
Whitchurch, Miss P.....	1	0	0
Wristbridge, Mr.....	3	0	0
Jubilee Cards.....	2	7	6
Missionary Boxes.....	3	13	7
	73	0	0
Trowbridge—			
Collections, Back St. and Bethesda.....	12	9	3
Do., North Bradley.....	5	5	0
Hendy, Mr. William.....	1	0	0
Page, Mrs.....	100	0	0
Page, Miss.....	10	0	0
Stancomb, W., Esq.....	100	0	0
	228	14	3
Warminster—			
Collection .....	16	1	8
Westbury—			
Collection .....	11	3	6
Haynes, R., Esq.....	100	0	0
	111	3	6
Westbury Leigh—			
Collection .....	14	0	8
Cards by			
Gough, Miss E.....	0	18	6
Gough, Master T.....	0	5	6
Parsons, Master J.....	0	8	6
	15	13	2

	£	s.	d.
<b>WORCESTERSHIRE.</b>			
Astwood—			
Rev. James Smith :			
Collections.....	8	7	8
Sunday School Girls.....	5	0	0
Saloway, Mr. Thomas.....	1	0	0
Smith, Rev. James.....	5	0	0
	19	7	8
Bewdley—			
Rev. G. Brooks :			
Collection .....	5	0	0
Bradley—			
Davies, Rev. J.....	0	10	0
Petford, Mr. James.....	0	10	0
Petford, Mr. James... ..	1	0	0
Thompson, Mr. A.....	5	0	0
Small Sums .....	1	2	1
	8	2	1
Stourbridge—			
Rev. T. H. Morgan :			
Collection .....	7	10	0
<b>YORKSHIRE.</b>			
Bradford—			
Acworth, Rev. J., M. A.....	10	0	0
Acworth, Mrs.....	5	0	0
Acworth, Miss.....	5	0	0
Acworth, Master.....	5	0	0
Acworth, Miss M. A. } .....	50	0	0
Murgatroyd, Mr.....	50	0	0
Collection, Rev. H. Dowson's.....	21	14	0
1st & 2d Churches :			
Cards by			
Armitage, Miss.....	0	10	6
Bailey, Emma.....	0	2	0
Boyes, M.....	0	10	6
Clayton, H.....	0	3	4
Craven, Ann.....	0	4	0
Dowson, H., jun.....	0	9	6
Firth, Elizabeth.....	0	7	0
Fletcher, Sarah.....	0	3	3
Fletcher, Elizabeth.....	0	4	8
Greenbough, Mary.....	0	12	5
Hall, Sarah.....	0	2	9
Hastings, Sarah.....	0	2	6
Hudson, M.....	0	2	6
Illingsworth, Margaret.....	1	11	2
Jennings, William.....	0	9	0
Jennings, Hannah.....	2	7	8
Kershaw, Charlotte.....	0	7	0
Liversedge, E.....	0	16	1
Mortimer, Joseph.....	1	6	0
Noble, Hannah.....	0	12	3
Overend, Emma.....	0	3	6
Park, James.....	0	13	0
Padget, George.....	0	0	8
Robinson, Jonah.....	0	14	6
Simpson, Eliza.....	1	5	0
Simpson, Ellen.....	0	2	6
Smith, Emma.....	0	2	0
Smith, M. A.....	0	15	4
Stevens, Robert.....	0	9	3
Thornton, Joseph.....	5	8	1
Sykes, Sarah.....	0	12	8
Welford, William.....	1	6	0
West, Mary.....	0	7	0
Wheater, Hannah.....	0	4	11
Whiteley, George.....	0	2	6
Whittaker, M.....	0	5	8
Whyttott, Job.....	0	10	6
Wood, Sarah.....	0	15	6
Sundry Small sums... ..	0	5	11
	117	2	7

	£	s.	d.
<b>Blackley Chapel—</b>			
Rev. J. Hirst:			
Collection .....	1	5	0
<b>Farsley—</b>			
Rev. J. Forster:			
Collection .....	23	2	0
<b>Heddon Bridge—</b>			
Collection .....	20	9	4
Collected by			
Appleyard, Miss Ann	8	3	0
Crossley, Misses.....	4	16	0
Fawcett, Miss, & Miss			
H. Riley .....	8	4	0
	41	12	4
<b>Hull—</b>			
George Street—			
Collection at Public			
Meeting, Oct. 17 .....	10	1	9
Amount received from			
Sale of Tickets for			
Tea Meeting, Octo-			
ber 18.....	7	8	6
Proceeds of Articles			
Sold by the Ladies			
of the Jubilee Work-			
ing Party .....	20	0	0
A Friend.....	2	0	0
Barnby, Mr. Bishop...	5	5	0
Barnby, Mrs, for Sam-			
uel Barnby.....	5	0	0
Booth, Mr.....	0	5	0
Carlill, The Misses ...	5	0	0
Carlill, Mr. J. G.....	5	0	0
Daniell, Rev. Charles.	3	3	0
Gresham, Mr. John...	5	0	0
Hill, Mr. John.....	20	0	0
Hill, Mr. Joseph.....	20	0	0
Hopper, Mrs.....	5	0	0
Hopper, Mr. Motherby	5	5	0
J. T., and 10 Grand-			
children .....	2	0	0
Lemon, Mr. Charles...	2	2	0
Palmer, Mr. David...	2	10	0
Potts, Miss.....	0	10	0
Shaw, Mr. George.....	0	10	0
Sykes, Mr. Thomas...	5	5	0
Two Female Servants	0	10	0
Vicars, Mr. George...	2	0	0
Cards by			
Andrew, Miss E.....	0	10	0
Barber, Miss .....	0	6	0
Barker, Samuel.....	1	7	6
Barnby, Master Samuel,			
from School-fellows			
at Mill Hill.....	0	1	7
Beaumont, Master.....	1	2	0
Crosskill, Mary.....	1	0	0
Dring, Miss.....	5	9	0
Gameson, Mrs.....	0	11	6
Hopper, Mr. M.....	1	5	6
Horsfield, Miss.....	0	16	0
Longstaff, Mrs.....	6	0	0
Nobie, Nancy.....	0	4	0
Reader, M.....	0	9	0
Smith, Miss.....	1	14	0
Sowerby, Miss M. A. .	1	10	0
Sykes, Miss.....	1	0	0
Wood, Miss S.....	0	12	0
Sunday Scholars.....	0	2	5
	157	15	9
<b>Salthouse Lane, on</b>			
<b>account.....</b>	<b>51</b>	<b>3</b>	<b>0</b>

	£	s.	d.
<b>Hedon—</b>			
Cards by			
Jaram, Miss .....	0	15	3
Robinson, Harper.....	0	13	0
	1	8	3
<b>Keighley—</b>			
Collection .....	1	5	5
<b>Leeds—</b>			
A Friend.....	50	0	0
A Friend.....	10	10	0
A Friend, who is sorry			
he has not more to			
give .....	5	0	0
Bilbrough, Mr. J. B... .	10	0	0
Goodman, Mr.....	50	0	0
J. B. W.....	500	0	0
Leather, Miss.....	5	0	0
Musgrave, Miss.....	30	0	0
Musgrave, Miss Ann..	5	0	0
Radford, Mrs.....	20	0	0
Town, Mr. Joseph.....	100	0	0
Other Sums .....	68	14	2
	854	4	2
<b>Meltham—</b>			
Collection .....	1	11	0
<b>Ripon—</b>			
Earle, F., Esq.....	6	10	0
<b>Rishworth—</b>			
Collection .....	4	1	6
<b>Steep Lane—</b>			
Collection .....	1	18	0
<b>NORTH WALES.</b>			
<b>Amlwch—</b>			
Collection .....	5	0	0
<b>Cefn Bychan &amp; Penycæ—</b>			
Collection, &c.....	10	3	0
<b>Cefn Mawr—</b>			
Collection .....	16	2	5
<b>Dolgelly—</b>			
Contributions .....	8	9	8
<b>Dolymelynlyn—</b>			
Roberts, Mr. Robert..	1	0	0
Roberts, Mrs.....	0	10	0
Other Sums.....	1	2	4
	2	12	4
<b>Holyhead—</b>			
Tea Meeting .....	7	8	0
<b>Llangollen—</b>			
Rev. J. Prichard:			
Collection .....	0	16	0
Profits of Tea Meeting	6	5	2
Anonymous .....	1	0	0
Griffiths, Mrs.....	1	0	0
Jones, Rev. T. R.....	2	0	0
Jones, Mr. E. S.....	3	0	0
Prichard, Rev. J.....	0	10	0
Sums under 10s.....	0	10	0
Collected by			
Edwards, Miss Mary..	0	5	0
Hughes, Miss Emily..	0	6	2
Jones, Miss Mary.....	0	15	0
Prichard, Miss Mary..	0	7	4
Sums under 10s.....	0	5	9
	17	0	0

	£	s.	d.
<b>Llandudno—</b>			
Collection .....	2	10	0
<b>Rhos Llanerchynog—</b>			
Collection .....	5	4	3
<b>Ruthin—</b>			
Collection, &c.....	11	4	6
<b>Wrexham and Holt.....</b>	<b>20</b>	<b>0</b>	<b>0</b>
Rawson, G., Esq.,			
Pickhill Hall, near			
Wrexham .....	20	0	0
	40	0	0

**SOUTH WALES.**  
**BRECKNOCKSHIRE.**

<b>Builth—</b>			
Collection .....	4	11	0
<b>Maesybwlilan.....</b>	<b>3</b>	<b>11</b>	<b>0</b>
<b>Penyrheol.....</b>	<b>0</b>	<b>15</b>	<b>2</b>
<b>Pontestyll.....</b>	<b>5</b>	<b>14</b>	<b>0</b>
<b>Pontycelyn.....</b>	<b>5</b>	<b>0</b>	<b>0</b>
<b>Sardis.....</b>	<b>1</b>	<b>4</b>	<b>4</b>
<b>Scar.....</b>	<b>4</b>	<b>0</b>	<b>4</b>
<b>Watergate, Brecon.....</b>	<b>6</b>	<b>6</b>	<b>0</b>

**GLAMORGANSHIRE.**

<b>Aberdare.....</b>	<b>1</b>	<b>18</b>	<b>10</b>
<b>Bettws.....</b>	<b>0</b>	<b>5</b>	<b>3</b>
<b>Bridgend.....</b>	<b>5</b>	<b>7</b>	<b>10</b>
<b>Cowbridge.....</b>	<b>1</b>	<b>2</b>	<b>4</b>
<b>Corntown.....</b>	<b>0</b>	<b>12</b>	<b>6</b>
<b>Cwmgaru.....</b>	<b>0</b>	<b>5</b>	<b>0</b>
<b>Cardiff—</b>			
On Account.....	50	0	0
Box of Cutlery, value			
£13, from Mr. Job			
James.....			
<b>Cwm-y-felin.....</b>	<b>0</b>	<b>10</b>	<b>0</b>
<b>Hirwain—</b>			
Collection .....	0	10	0
Jones, Mr. W., jun...	1	0	0
Thomas, Mr. John...	0	10	0
Sums under 10s.....	0	2	6
	2	2	6
<b>Lantwit.....</b>	<b>1</b>	<b>5</b>	<b>0</b>
<b>Merthyr Tydvil—</b>			
Collection, Zion Chapel	10	10	0
Do., Tabernacle.....	5	10	0
	16	0	0
<b>Paran.....</b>	<b>0</b>	<b>6</b>	<b>0</b>
<b>Pyle.....</b>	<b>1</b>	<b>0</b>	<b>0</b>
<b>Penyvai.....</b>	<b>0</b>	<b>10</b>	<b>6</b>
<b>Swansea—</b>			
Mount Pleasant Sun-			
day School .....	1	10	3

£ s. d.		£ s. d.		£ s. d.	
Treforest.....	1 0 0	Hawick—		IRELAND.	
Ystrad Dufodwg.....	1 0 8	Mrs. T.....	1 0 0	Friend.....	3 0 0
RADNORSHIRE.		T. H.....	5 0 0	Ballina, by Rev. J. Bates	16 0 0
Newbridge.....	2 1 9	Sums under 10s.....	1 2 0	Cork.....	10 17 0
SCOTLAND.			7 2 0	Monaghan—	
Sundry Contributions, by Rev. P. J. Saffery	5 17 6	Jedburgh—		Beilby, Dr. G. W.....	2 0 0
Ayr—		Mrs. C.....	0 10 0	Tubbermore—	
Collection .....	0 10 6	Miss R.....	1 0 0	Collection, &c. ....	11 15 1
Cupar—			1 10 0	Youghal—	
Collection .....	4 0 0	Milport—		Hamilton, Mr. John...	3 0 0
Young Ladies and Sunday School .....	2 2 0	Contributions.....	1 4 2		
	6 2 0	Montrose—		FOREIGN.	
Dunfermline—		Collection .....	0 12 0	Bahamas—	
Collection at English Baptist Chapel, Rev. S. Blair .....	7 0 0	Perth—		Grand Cay .....	54 18 6
Edinburgh—		Archer, Miss .....	1 2 7	Ceylon—	
A Thank Offering for Mercies received ...	2 0 0	Bogie, Rev. B. D.....	0 14 0	Colombo .....	27 8 0
		Duff, Mr. D. ....	0 10 0	Honduras—	
		Friends at Buchandy .	0 9 0	Belize, on account ....	35 0 0
		Mc Laren, Mr. J. ....	0 10 0	Jamaica—	
		Pullar, Master .....	1 1 0	Jericho, on account ...	162 16 0
		Thompson, Master J..	0 18 0		
		Sums under 10s.....	1 0 8		
			6 5 3		

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*The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.*



	£	s	d.		£	s	d.		£	s	d.
Proceeds of Tea Meeting	0	10	10	Shoveller, Rev. J.	10	0	0	Amphill, on account ..	21	0	0
Teachers and Children of School .....	2	12	0	Smithers, Mr. ....	1	1	0				
	6	7	4	Three Friends at Emsworth .....	2	12	0				
				-	07	18	11				
<i>Portsmouth, Portsea, and Gos- port Auxiliary.</i>								<i>Wallingford.</i>			
Mr. Robinson, Treasurer.				<i>Watton-under-edge.</i>				Coll. at Baptist Chapel	10	12	8
Ebenezer—				Braton, Miss .....	1	0	0	Do. Chalsey do....	0	17	1
Collection .....	4	4	0	Ditto .....	0	5	6	Birkett, H. T., Esq....	0	10	0
Sunday-school .....	0	10	0	Eley, Miss .....	10	0	0	Blackstone, W. S., Esq.	1	1	0
Forton—				Foxwell, Mr. Joseph..	1	0	0	Castle Miss, card by ...	0	12	0
Collection .....	2	16	9	Foxwell, Miss Mary ..	1	0	0	Clark, Mr. R. ....	0	10	0
Boxes .....	3	2	3	Foxwell, Misses .....	1	0	0	Davis, Mr. C. ....	1	1	0
Landport—				Foxwell, Miss A. (card)	1	0	0	Dodd, Mr. W. J. ....	1	0	0
Collection .....	4	3	7	Foxwell, Miss M. (do.)	0	7	0	Field, Mr. John .....	5	0	0
Sunday-school .....	2	12	6	Foxwell, Mr. U. ....	0	5	0	Ganmon, Mr. J., and family .....	1	2	0
Meeting-house Alley—				Fowler, Miss S. (card)	0	5	0	Hatch, J. J., Esq. ....	1	1	0
Collection .....	19	3	0	Griffiths, Rev. J. ....	1	0	0	Hatch, Rev. S. S. ....	1	1	0
Do. at Public Meeting	13	18	0	Perrin, W., Esq. ....	5	0	0	Hatch, Miss .....	0	10	0
Do. at Meeting of Sunday-schools ...	3	4	8	Perrin, Miss .....	1	0	0	Ditto, collected by ..	15	12	10
Boxes .....	4	7	10	Perrin, Miss Sophia ..	1	0	0	Hatch, John and Joseph, card by .....	1	11	7
Sabbath-school .....	3	5	4	Perrin, Miss Augusta ..	1	0	0	Hedge, T. A., Esq. ....	1	0	0
The Girls of Marie-Ja- bonne Sunday-school	1	4	7	Rogers, Mr. ....	2	2	0	Lovegrove, Miss, and Friend .....	1	10	0
White's Row—				Watts, Rev. John .....	1	0	0	Marshall, John, Esq. ..	1	2	6
Collection, &c. ....	11	2	8	Collection at Public Meeting .....	8	2	0	Palmer, Mrs. ....	1	5	0
					36	6	6	Tyso, Rev. J. ....	1	1	0
Donations—				Marshman, Mrs., col- lected by .....	1	0	0	Wall, Dr. ....	1	0	0
A Friend .....	1	1	0					Wells, Edward, Esq., Slade End .....	5	0	0
A poor Man .....	1	0	0					Produce of Old Coins ..	0	19	0
A Widow .....	0	5	0	Damerham and Rock- bourne, by Rev. W.				Sunday-school Box ....	0	4	0
Crassweller, Mr. ....	1	0	0	Rhodes .....	5	0	0	Box at Slade End ....	0	8	6
Hinton, Mr. ....	1	0	0								62 17 8
Lower, E., Esq. ....	1	0	0	Berwick-on-Tweed, Bap- tist Church, for mis- sionary vessel .....	5	0	0	Hepburn, Mrs. J., for missionary vessel ....	1	0	0
Lemmon, Mr. ....	1	0	0								
Room, Rev. C. ....	3	3	0								
Robinson, Mr. ....	1	1	0								

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.



NASSAU, NEW PROVIDENCE, BAHAMAS.

The Missionary Herald (Nov. 1843).

## THE BAHAMAS.

THE BAHAMAS are a group of isles, reefs, and quays, in the Atlantic Ocean, having the south-eastern portion of the United States on their west, and the large islands of Cuba, Domingo, and Jamaica to the south. They extend from the Mantilla reef in 27. 50. N. latitude and 79. 5. W. longitude, to Turk's Island, in 21. 23. N. latitude, and 71. 5. W. longitude, a distance of about 600 miles. Their climate is mild and equable. In the little variety of the seasons, and the natural productions of the earth, they resemble the islands of the torrid zone; but the decided difference in the mean annual temperature, and the more robust and healthy appearance of all classes of the community, give to the Bahamas the appearance of a country situate in a more temperate latitude. The cold season lasts from November to May, during which time the sky is remarkably clear and serene, the mercury at noon occasionally below 60. Fahrenheit, seldom beyond 70. or 75., while a refreshing north breeze tempers the mid-day heat, and the mornings and evenings are cool and invigorating. From May to November the thermometer ranges from 75. F. to 85.; a fine breeze frequently blows from the east, with cooling showers of rain, before the summer solstice and towards the autumnal equinox. The mornings have then a peculiar freshness, and the evenings a softness and beauty unknown to colder countries. From the flatness of the isles, the full benefit of the sea breezes is felt throughout every part of each island. Many of the isles are very small, and uninhabited; but the extent and population of the principal are shown in the following table, derived from a census taken in 1836.

ISLANDS.	SQUARE MILES.	POPULATION.
New Providence and Keys .....	146.....	7848
Andrew's Island, Green and Grassy Keys .....	1100.....	182
Grand Bahama, and the Berry Islands.....	600.....	220
Great and Little Abuco and Keys .....	700.....	848
Harbour Island.....	26.....	1400
Eleuthera, Royal Island, and Keys .....	260.....	2568
St. Salvador and Little Island .....	250.....	748
Watling's Island and Rum Key .....	100.....	490
Great and Little Exuma and Keys .....	220.....	930
Rugged Island and Keys .....	8.....	158
Long Island .....	250.....	794
Crooked Island, Fortune Island, and Acklin's Island.....	320.....	804
Great and Little Henegua Muyeceguave,—French and Attwood's Keys .....	950.....	81
The Cuicoss .....	450.....	88
Turk's Islands .....	21.....	2206
Key Sal and Anguilla.....	23.....	—

NEW PROVIDENCE, from its harbour and relative situation with respect to the Florida Channel, is considered the most important of these islands. It is about twenty-one miles in length from east to west, and seven in breadth from north to south.

NASSAU, the chief town of New Providence, is the seat of government for the isles, the head quarters of the naval and military establishments, and the centre of commerce. It possesses a fine harbour, nearly land-locked, on the south side

of which the capital extends over a rather steep acclivity to the summit of a ridge, the west of which is crowned by a fortress where the garrison is kept. Our mission there was established nearly ten years ago; Mr. Burton laboured there successfully, till debility required his return to this country; and his post has been occupied during the last two years by Mr. Capern, from whose recent communications we have the pleasure of giving the following extracts.

*Nassau, N. P., Nov. 5, 1842.*

We have been indulging the hope for some weeks past, that we should ere now have received the pleasing intelligence of some good brother being on his way to the Bahamas to share in the joy and the toil of spreading the knowledge of Jesus' name among the islands of this colony. *One* more is greatly needed.

At Nassau things are, on the whole, encouraging. The attendance is good on the means of grace, and many are desirous of baptism. We have, it is true, many things to humble us, and give us pain. We grieve often to see the violence of passion, and the fiery spirit manifested; but I know of no part of the world where we should find fewer seeds of sorrow sown than here. Some "draw back;" but I have seen too many of such characters in England. I trust that you will not forget to pray, that we may become more steadfast and more holy. Our schools are in a state of pleasing prosperity. The number is increased, both of the sabbath and infant schools.

In visiting some of the islands I expect to find a great deal of distress, in consequence of having been swept lately by a hurricane. I have been informed that at Rum Key, which seems to have been in the vortex, or one of the vortices of the gale, 80,000 bushels of salt were swept away. Houses were blown down, and the chapel at the north side of the island. Eighteen houses were blown down at one settlement on Exuma. Vessels were sunk, and lives lost. I have heard of eighteen who found a watery grave, and these are not all, I believe. One of the number was the most amiable man I knew in the church.

I regard it as a special providence that the storm in its fury did not visit us, as I should have trembled for the mission house. An architect, who came in to look at it, said that he would by no means consider himself safe in it in a hurricane; an expression which caused some concern I assure you, seeing that there are thirteen in the family! He advised the building of a northern piazza, which he said would give strength to the walls, and break the force of the wind; besides which, it would minister to health and comfort. But the cost he thought would not be less than £70. I should hope, however, to get it done for somewhat less than that. Can any thing be allowed for this purpose? Something must be done before another summer. I

would we were rich enough to be independent; but the people must first get employ.

Twenty pounds I have ventured to draw towards building two chapels, purchasing land, and paying for grant, &c.

One of these chapels is to be at Fox Hill, a newly formed settlement, but is becoming numerous. We have a few members and a goodly number of inquirers there, nearly all Africans.

The poor people gave two days' labour towards the making of a lime kiln. The place is about seven miles from Nassau. I told them that I would come and spend the Monday with them when they began, and there were nearly thirty people at work that day, and twenty-one the day following; for the remaining four days of the week I paid them wages.

The Hon. Judge Sandilands, who has land joining the settlement, has kindly given me permission to cut in his pine-barren, wall plats, rafters, &c.

I went there last Sunday morning, and held service in the open air, between seven and eight o'clock; and the divine presence was surely with us. The scene was a cheering one. Many whom I know in England would have felt inexpressible pleasure in seeing these poor people coming out of the bushes, and gathering up to the place of prayer, and there kneeling upon the hard rock, before the God of the children of Shem, Ham, and Japheth; then listening with fixed attention to the glad news, which a multitude of the heavenly host felt it an honour to publish to wondering shepherds, and nodding assent, to the truths which came home to their consciences and feelings.

The other chapel is at Adelaide, where we have a piece of land, on which to build, a thing which I did not expect. The peaceful tendency of the gospel is eminently manifested here. The war whoop, with the maddened cry of the drunkard, is exchanged for psalms and hymns, and spiritual songs.

The sum drawn will be quite insufficient to build these two small chapels, but we hope to raise the rest among ourselves.

*Dec. 6, 1842.*

Since my last I have visited Grand Bahama and Abaco; to-morrow morning about sunrise I expect to sail for Andros Island, to which I have not been since my arrival in the colony. The particulars of my visit to Bahama and Abaco, I have not time to give

now, and will only say therefore at present, that "the fields are white already to harvest," and wear a most inviting aspect to any one ambitious of making "manifest the savour of the knowledge of Christ." I was received in the most cordial manner, and treated with the greatest kindness during my short stay on each of the islands.

Mrs. Pearson, widow of Mr. Kilner Pearson, who laboured diligently for some time in these islands, has recently returned thither. In a letter to her pastor, Dr. Steane, written shortly after her arrival, she gives the following interesting account of her position, and of the present circumstances of those who are engaged in the work.

*Nassau, N. P., Sep. 30, 1842.*

"No doubt you have heard of our very favourable voyage across the mighty deep, of its quickness, of the kindness of all on board towards me, and the welcome greeting I received from dear friends, when I reached this port of my destination. These, and many other mercies, which I have had manifold reasons to notice, I would hold in special remembrance, and would just thus notice them to you, dear sir, because I fully believe they have been granted to me in answer to the supplications of God's dear people. I ought not to forget one token of preserving care; and that was, our having so continued a favouring breeze, after we left Barbados. Had it not been so,—had a calm detained us in Carlisle Bay, in which we anchored for one day, and which was opposite to Bridge Town, Barbados,—we might have been sufferers from a fearful tornado, which took place there about four days after we had sailed away, and had left five of our fellow-voyagers behind us. But God was very gracious to us, and we were wafted onwards, sometimes 210 miles in the twenty-four hours, for days together. My eyes once more beheld Nassau, the scene of joy untold in former days, on the 23rd of Aug. I will not dwell on my feelings then, but I rejoiced while I wept: the place was endeared to me by many tender recollections; changes had taken place, both among the people and the ministers; but a most cordial welcome did I receive from many to whom the name of my dearest husband was exceedingly precious.

Since that morning, in the house of my dear and valued missionary friends, Mr. and Mrs. Capern, I have really been *very happy*. I love the work of Christ, and there is something of it for me to do, as well as for all of us. There is indeed, far, far more than can be accomplished by one resident missionary in this part—this northern part of the Bahamas. The out-islands, uttering their cry as deeply intense and forcible as that of the Macedonians to Paul, are saying to their friends in England, "Come over and help us." My heart has been filled with emotion on this subject since I have been here, and especially during the past week, from a most interesting circumstance. About four or five years ago, Mr. Burton visited Ragged Island, about 300

miles from New Providence. He found the black people there, for the most part, very ignorant, and generally speaking unmarried. It appears his plain, faithful preaching was blessed, and especially to some whose state of life did not allow dear Mr. B. to administer the ordinance of baptism to them, though they wished it. They came to this resolution however, that if their associates were not willing to be married, they would immediately leave them; for till Mr. B. told them their life was a sinful one, they did not know it. Last Saturday a small sloop came down from Ragged Island, bringing with her a Mrs. Taylor, one to whom Mr. Burton's discourses and conversations had been blessed. She came 300 miles, leaving house and home for the time being, on *purpose to be baptized!* We have all conversed with her, and have been constrained to admire the grace of God in her. There is a poor black man who meets the Christians in that little speck, for prayer and praise, but no Sabbath dawns on them in which they may anticipate the pleasure of sitting together to commemorate a Saviour's dying love. No missionary has visited them since that man of God, Mr. Burton. My dear Christian sister (I rejoice in the title), Mrs. Taylor, was immersed in the Atlantic, by our good coloured friend, Mr. M'Donald, at four o'clock yesterday morning, and is now on her way back to her sequestered island. I asked her if she were glad that she had been enabled so far to fulfil the Saviour's command. Oh misses, she replied, I feel happy and satisfied that I have done it. On going away, after further conversation, she said, You will always think of me, Misses? At a throne of grace? I inquired. Yes, she said, and I will always write to you when I can. Her heart was full and so was mine. She much regretted that she could not stay over the Sabbath and commune with us, but she was obliged to leave when the vessel did, as there are few opportunities. Mr. Capern intends to visit this island when he can, but how can he leave the important station of Nassau? Oh, my dear sir, do, do plead for the cause here. Souls are precious here as well as in more favoured spots. You can do much for us, I know. I look to my dear pastor, to cast in his vote for a good missionary and his wife

to be sent speedily to these islands, which present but one motive, and that must be, the constraining love of Christ; to work for souls irrespective of respectable associations, favour, &c. The Baptists, by identifying the interests of the black people with their own, are low enough in the world's esteem. If such a one as Mr. Burton were to come out, it would be an unmeasured blessing. Pray, dear sir, excuse my long letter. My heart is full of love for my dear Christian friends at home; yet would I not, if I had my choice, on any account be there. It is my privilege once more to be allowed to assist in the Saviour's work, and I am sometimes astonished that he will employ such as myself; but to him shall be all the praise, if he will bless any effort of mine."

"Oct. 3rd. Yesterday was 'Jubilee Sabbath,' and a very commemorative day it was, so far as a zealous devoted man like Mr. Capern could make it. A prayer meeting was held at the Bethel Chapel, some distance from us; but it is the rainy season, and torrents

descended just at the time it was to have commenced—half past five, A. M. However when Mr. C. got there, about seventy were present. After school time Mr. M'Donald preached at Bethel from 'Ye shall hallow the fiftieth year,' and many stirring observations did he make on the good of missions, and had special reference to their father land, Africa. In the afternoon we all sat down at the table of our Lord, as one in Christ Jesus, a redeemed family from the west and the south. This evening we are to have a jubilee missionary prayer meeting; to-morrow a jubilee feast—something like a methodist love-feast—the speakers to tell of their own personal knowledge of the good of missions; Wednesday, a sermon on the subject; Thursday or Friday, all the dear children in our Sabbath and day schools to have a juvenile jubilee meeting; and I know not if there will be any other. All England will be telling the same joyful story. But *our out-islands!* Alas, no jubilee for them! Excuse this long communication, but think of us."

At Turk's Island, our brother, Mr. Littlewood, is stationed; from whose latest communication we give the following passages:

The cause at the Caicos is much the same as when I wrote you last. At H—I baptized eight, and received three by examination. May the Lord smile upon the little church here. My voyage was tedious, being hindered by calms and contrary winds; though it is long and dangerous, I am obliged to encounter it in a small craft, the rocks being so numerous, such a small vessel is the most suitable to steer between them; as it is we have to run great risks. The sabbath before we arrived at H—, we were becalmed nearly all the day; towards evening a little breeze sprung up, and we were soon within one or two miles of the settlement I intended to visit, but though so near, we were not out of danger; having however passed the reef on which so many vessels are lost, the captain expected he had now a clear course, but the night being dark, and he not having been there more than once before, it was thought expedient to attract some one to our assistance by firing a gun and hoisting a light; these, however, were ineffectual, and our fears, which had been previously excited, were fully realized. At half past nine o'clock in the evening, the craft struck a rock, and though the helm was immediately put down, and every effort used to bout her, she was

immovable. We then lightened her by casting out the ballast, &c. The whole night was spent in fruitless attempts to remove her from the place which threatened her with destruction. Though we were not afraid of losing our lives, there was but little hope of saving the vessel. Success could only be expected from a vigorous effort: hence when nature required rest, and many of my beloved friends in England, after enjoying a blessed sabbath, were on their beds of ease, we were enduring perils on the mighty deep. We toiled till daylight before we saw ourselves again in deep water. Such are the trials with which I have to encounter. May God grant me grace, according to my day. Should I be the means of converting one poor sinner, how amply shall I be rewarded. The presence of the Lord can cheer me amid all my trials. I crave an interest in your prayers.

I do not know whether I told you in my last that we have had an addition of twenty-five to our church at Grand Cay. The Lord is evidently with us, and greatly encouraging us in our labour of love. Oh that Christ may be glorified in and by us! My soul pants for the salvation of souls, and for the extension of the Saviour's kingdom. May the Lord hasten it in his own time!

Our mission in these islands is about to be strengthened by the addition of Mr. and Mrs. Rycroft, of whose designation an account will be found on a subsequent page.

## A S I A.

## CALCUTTA.

Two letters have been received from Mr. Thomas: the following extracts will be acceptable.

*Calcutta, October 17, 1842.*

We have had our Jubilee meetings, which proved very interesting and profitable. The effect on the native converts, from all I hear, has thus far been of a very cheering character; I trust it will be lasting, and result in improvement in character and increased desire to make known to their heathen countrymen the gospel which has done so much for them. The actual amount of contributions realized I cannot yet state; in round numbers the amount might be set down at 700 rupees for Circular Road, 300 rupees for Lal Bazar, 300 for Hourah (this, however, has been obtained under the understanding that a considerable part, if not the whole, will be expended in much needed repairs of the church), 200 rupees for Serampore, 120 rupees for Dacca, 230 rupees for Chittagong, and 50 rupees for Beirbhoom; what other stations may have raised, I have not yet heard; I expect the whole will amount to 2500 or 3000 rupees. I hope we shall be able to add at least 1000 rupees from our Union fund; this will be seen when the printing-office accounts are completed, which I trust they will be shortly. Out of the Jubilee meetings, others of an important bearing on the future interests of the mission are likely to arise. It has been proposed to have an association of all our churches in Bengal; the first meeting to be held at Serampore, in the first week in January next. The question of expense is the only one which has made me hesitate: to bring the missionaries and native preachers with a few members of all the churches to-

gether, will involve expenses which those parties cannot bear; perhaps it may be possible to devise measures by which part of the expenditure may be provided for, but the larger portion must fall on the funds of the Society. The advantages, however, to the missionaries individually, and to their churches, will, in all probability, be such as to render the outlay a most economical item of expenditure.

My esteemed associates are generally in tolerable health, though some have been more or less ailing. Mr. Williams, from Agra, is in Calcutta, with a view to engaging a passage to England. From the little I have seen of him, my previous impressions have been much strengthened; he appears to be a man of the right stamp. May the Lord raise up many such. Brother Phillips has been down to Monghyr, but while there he heard of the illness and death of his child, and shortly after left to return to Agra. I have not heard what was the result of his interview with the brethren at Monghyr.

I have had some illness in my family, though not very serious, and have been somewhat ailing myself, but on the whole my health is pretty good.

*Calcutta, November 16, 1842.*

Brother Williams from Agra sailed for England about the 24th ultimo.

Our beloved missionary circle is in good health just now. Mrs. Thomas was confined on the 25th ultimo. She and the little boy are doing well. We call him Joseph Wilson.

## MONGHYR.

The friend who furnished the interesting account of a visit to Patna which appeared in our number for August last, has kindly forwarded a second paper, which will be, we doubt not, equally acceptable.

More, perhaps, has been written respecting Monghyr than of any other place in connexion with the Baptist Mission in Hindostan; and it might appear superfluous to add a remark from another pen, especially so soon after the visit of its devoted missionary to this land. But impressions made by statements, though vivid at first, are too apt to fade from the mind, and the place which has engaged our sympathies and prayers forgotten, or remembered only in the mass. That this little sketch may help to awaken declining interest, and stimulate to special prayer, is the sincere desire of the writer. The situation of Mon-

ghyr and the beauty of the surrounding country, have excited the admiration of the traveller just emerging from the tame scenery of Bengal; and its moral and spiritual condition has drawn forth grateful acknowledgments to the Father of all mercies from the heart of the Christian. To reach this retired spot from Calcutta, it is necessary to hire a budgerow, and store it with provision for a month's voyage. It is manned by eight or ten natives, who will propel it forward by their oars, or pull it with the towing line, at the rate of nine or ten miles a day; resting always at night. They draw to the shore at sunset, and having secured the boat by ropes fastened to stakes driven into the ground, proceed (if Hindoos) to cook their first and only meal, having subsisted the whole of the day on parched corn, their religious scruples not allowing them to cook their food on the sacred stream. Serampore, distant seventeen miles from the metropolis, and often visited by the missionaries from thence, is so well known as the abode of the venerated founders of the mission—where they lived, laboured, and died—that it needs not a passing remark. It may not be out of place, however, just to glance at Cutwa, seventy miles from Calcutta, also on the banks of the Hoogly. It was here, more than thirty years ago, the devoted Chamberlain commenced preaching to the natives. He was succeeded by Mr. William Carey, who has ever since continued to labour there. Cutwa contains about ten thousand inhabitants, Hindoos and Mussulmans. Only one European family is resident in the place, at the distance of five or six miles from Mr. Carey.

The mission house is built of brick, though bearing visible marks of the ravages of time. In the centre room, or hall, the public services are held on the sabbath, as no place of worship has ever been erected there. There are eight or ten converts in church membership. One room is appropriated to a native female day school, under the superintendance of Mrs. Carey. About twenty-eight children are taught in the school; a few of these are the daughters of the Christians, the rest are from amongst the heathen. An extensive garden surrounds the house, in which are the cottages of the native Christians. These are neatly kept, and bear testimony to the good order of the inmates. They are separated from the missionary's dwelling by a tank, or pond, which supplies the little settlement with water. The burial ground is in a distant and sequestered part of the enclosure. I observed in it a monument to the memory of the first Mrs. Chamberlain, who died at Cutwa. Besides the oversight of his flock and preaching in the bazaars, Mr. Carey is in the habit of itinerating in the villages round about. One village, too distant from the scene of his labours to be often visited, is especially deserving notice. It is a kind of "city of

refuge" for all those poor outcasts who, having been (apparently in the last stage of disease) exposed to die on the banks of the river, have been so unfortunate, in the judgment of the brahmins, as to escape death. The individual is considered as rejected by Gunga, and can never return to his own people again, nor even to his family; were he to attempt it they would meet him with taunts and reproaches, and refuse him admission into their dwellings. A few at first took up their abode in this place, and made it their home; others continued to join them, till at length it has become a considerable village. Amongst a people without caste, despised by their friends, and pronounced irrecoverably lost by the brahmins, there is reason to hope that the news of salvation would find ready acceptance; but "How shall they hear without a preacher?"

Leaving Cutwa and its vicinity, the voyager passes many large towns and villages, all destitute of teachers or preachers (with the exception of Burhampore, a place of much interest in connexion with the London Missionary Society), and about a hundred miles from Cutwa, enters the great Ganges. The navigation of this mighty stream, which varies in breadth from two to five miles, is dangerous only in the mouths of August and September. When swollen by the rains, it sweeps down like a torrent, carrying destruction in its course: trees are uprooted, tracts of land displaced, villages reduced to ruins, and hundreds of boats annually destroyed. A considerable bend in the river gives it the appearance of a bay as you approach Monghyr. The town stands on a rocky promontory on the south bank, in a rich and fertile district, finely contrasted by the sandy tracts surrounding it. A few of the mansions of the wealthy embosomed in trees, and the English burial ground with its white monuments, are the first objects which meet the eye. At the extreme point of the rock is a Hindoo temple, with a flight of massive steps leading down to the river, where numerous devotees daily assemble. Rounding the promontory, you pass the moss-covered ruins of an ancient fortress; beyond appear many neat dwellings amidst the dark clustering foliage, interspersed with the cottages of the natives; whilst in the back ground, yet continuing the landscape till lost in the dim distance, is the beautiful range of the Carruckpore Hills. The distance of Monghyr from Calcutta is nearly 300 miles; although excessively hot in the warm season, it is considered rather a healthy place, the atmosphere being dry, and not subject to the humid, unwholesome malarial of Bengal. The population, including both Hindoos and Mussulmans, is estimated at thirty thousand. About twenty European families are resident there, besides the servants of government. It is an invalid military station. Its healthiness and cheapness

render it the resort of many who have retired from the service on a pension too small to admit of their return to their own land. It is chosen chiefly by the pious soldiers on account of the spiritual privileges to be met with there.

My last sojourn at Monghyr was whilst its excellent missionary, Mr. Leslie, was absent on his visit to England. His place was supplied by Mr. Lawrence, who, with Mr. John Parsons, carried on the work of the station. Our venerable missionary, Mr. Moore, was also there; though unable from age and infirmities to take a very active part in the public exercises, he was able to preach occasionally. He is the visitor of the sick and the comforter of the afflicted; and as an experienced counsellor and a tender, sympathizing friend to his younger brethren and sisters, his presence there is invaluable. May he long be spared as a "nursing father" to the church at Monghyr, and as a lovely example of Christian patience, devotedness, and humility. It was gratifying to observe that the attendance on the means of grace suffered no diminution by the absence of Mr. Leslie, but the prayerful spirit of the people considerably increased. Amongst the native converts a special meeting was weekly held to supplicate blessings on their absent pastor; and if the public intercessions were an index of those offered in private, it might be literally said that "prayer was made for him continually." In no other place in India are the means of grace so eagerly sought as in Monghyr. The doors of the humble sanctuary are seldom closed. On the sabbath, at an early hour, many assemble for prayer; the aged deacon leads the devotions. Then follows the morning service by one of the missionaries. As the people are retiring, the native congregation are seen waiting to enter, their morning service being held in the English chapel, on account of its contiguity to their dwellings, and being less exposed to intrusion. In the afternoon they repair to their own chapel, which is at the end of the bazaar. Here they have generally a mixed congregation, as many of the heathens leave their merchandise to hear what the teacher has to say. They are pretty well accustomed to the order of the service, and do not often interrupt the speaker. Some enter and take their seats, but they are easily distinguished from the Christian worshippers, by their not removing their caps and turbans, using no books, and by the careless indifferent expression of countenance, not unfrequently accompanied by a sneer. The last service on the sabbath is held in the English chapel at sunset, which is the evening hour for assembling throughout the year; when there is a much larger attendance than in the morning. The people, as in a village church yard in England, are seen gathering together in groups within the chapel enclosure awaiting the signal for entering the house of prayer—not the ceasing of the bell, for that sound

"those woods and rocks never heard"—but to catch the last rays of the sun as he sinks behind the broad river. Besides the sabbath engagements, there are two services on an average daily during the week, in the English or native tongue; early prayer-meetings and evening exhortations, and preaching two or three times in the bazaar, when the heathen feel at liberty to advance their own opinions, and invite discussion. On the evening of Friday a social prayer-meeting is held in the house of the deacon, whose dwelling was once a temple devoted to idolatrous worship; its original form has not been changed. It is delightful to mingle in the song of praise within its massive walls, and beneath its lofty dome, to Him who in other days was despised and dishonoured there, and to feel assured that the time is hastening on when every heathen temple shall be consecrated to the service of Jehovah, and "holiness to the Lord" be inscribed on them all.

The chapel appropriated to the natives is large, the walls are of mud, white-washed within and without; the roof is of thatch, surmounted by tiles; it is left in an unfinished state within, the beams being exposed; the windows are of latticed work bamboo; mats are hung before them as a protection from the hot winds and the rain; the floor is of cement; a raised platform at one end constitutes the pulpit, whilst the whole space before it is covered with benches for the accommodation of the hearers. The English chapel is much smaller, but built in the same style, though rather more finished, having windows of glass, and being enclosed on the four sides by verandahs. The beams are concealed by a covering of cotton, which stretched tightly over a few feet beneath the roof and white-washed, has something the appearance of a ceiling; but the effect of speaking in a long, narrow room under a cotton roof, and in a burning climate, is decidedly bad on the throat and lungs of the speaker. It ought to have been merely a temporary place of meeting, instead of continuing the only sanctuary for a large congregation in a considerable station for more than twenty-five years. The native converts, of whom there are about thirty, have their dwellings near the missionary's. The abode of Namsookh occupies a corner of Mr. Moore's compound, by the road side. He has been his own architect, and though the rooms within are very small, he has contrived to afford abundance of space in the verandahs for the numerous pilgrims who, under the character of inquirers, take up their abode with him from time to time. His labours amongst them have not been unblest. One named Soudeen, a promising young man, who was arrested by the truth about four years since, and subsequently baptized, is studying for the ministry under Mr. Lawrence, and has made great proficiency. The females compose the larger

number of native converts. Some few of these have acquired a moderate share of knowledge, and possess energy of character, which they employ in endeavours to benefit the ignorant. At the house of one of these females all who reside in her vicinity assemble every morning for family worship; afterwards those who are so disposed remain to read and receive instruction from the good woman. The schools in connexion with the mission, though not numerous, are well conducted. There are two day-schools for the children of the heathen. No bribes are used to induce their attendance, they come voluntarily. In each school there are about thirty-five boys, who are under the care of pious teachers, and are taught to read the scriptures. They hear them explained, and readily reply to questions. They also learn to write and cipher; the two latter acquirements are eagerly sought, being a means of rendering them more useful either as servants or in the shops of their parents. The orphan school, which has been established about three years, is under the superintendence of Mr. John Parsons, and affords promise of beneficial results. From the time of its commencement twenty-four orphans have been received; many of them have died, a few giving pleasing evidence that instruction communicated was not in vain. They are mostly poor, homeless beings whom no one claims, and are sent by the magistrates or friends who may meet with them to the institution, where they are clothed, and fed, and taught, with the prayerful hope that they may rise up to be a blessing to their country. At its commencement both boys and girls were received, but it was deemed advisable to form two separate establishments. Towards the close of last year the girls were sent to the mission station at Patna. There are now ten children in each school. The small sum of four pounds per annum is sufficient for the maintenance of a child.

There is also a sabbath-school composed of European and half-caste children. About forty attend during the cold season, when it is held on the sabbath afternoon in the chapel; in the hot and rainy seasons this is impracticable, they are then divided into classes, and meet on stated evenings of the week at the houses of the missionaries. The duties devolving on a missionary in such a place as Monghyr are neither few nor unimportant. In addition to the care and discipline of the churches, the oversight of schools, and public ministrations in the sanctuary and the bazaar, he is expected to possess universal knowledge in temporal as well as spiritual affairs; to heal diseases of the body, as well as bind up the broken hearted. The most valuable portions of many days are necessarily given to work which does not fall to the lot of the pastor in England. He has to advise in legal matters, to attend to the diseased and

suffering, preparing and administering remedies with his own hands. Were he to shrink from these offices he would lose the confidence of the people, and his influence would be considerably diminished. The example of Christ, who "pleased not himself," stimulates him; and he embraces every opportunity of exhibiting the temper and conduct of a disciple of the Lord Jesus. The advances of Christ's kingdom in the east must not be estimated by the number of converts. Truth, like "leaven," is softly and silently making way. Many hear the word; many believe it. They are convinced of the absurdities of their Shastres and the Koran, but they are not converted to the faith of the gospel. The grace which enabled the martyrs to suffer at the stake is necessary to sustain the Hindoo in his profession of Christianity. To be a professor there is not an easy, a fashionable thing; does not gain him the good opinion of his fellow-men; but on the contrary, he is cast out as evil, and literally suffers the loss of all things. I asked a servant in my employ, who was in the habit of attending the house of God and reading his bible in private, accompanied with prayer, why, since his conduct proved that he had discovered the fallacy of his own creed, and valued some of the ordinances of the gospel, he did not declare his belief in the one and his rejection of the other. With tears he said, "How can I? Were I to do so my children would be taken from me, and all I possess; already my wife has threatened to poison herself, because I read the bible. I cannot take it to my house, but am obliged to read it in secret." This state of mind is no doubt becoming general. It calls for the earnest and fervent prayers of Christians. Monghyr, with its varied spiritual interests, like a plantation, is the object of intense solicitude to the careful husbandman. There are a few shocks of corn which he knows will ere long disappear, for they are almost ripe for the heavenly garner; the rest he regards with trembling, for he dreads the withering blight and mildew; whilst his eye glances over a large tract into which the good seed has fallen, but it is incrustated in the dark ground of heathen superstition. He wrestles and prays for the outpouring of the Spirit in rich and fertilizing showers to break up the hard and fallow ground, and impart strength and vigour to the plants which he believes to be of the Lord's own right hand planting. Oh that Christians in our own land would strengthen and encourage the faith of their brethren in the wilderness, by mingling their prayers for this one great object. They know not the depressions and trials that attend them; but they might and ought to know. Prayer should be more *special* for the success of missions. If the pastors of churches were each to adopt as the object of his peculiar regard, some station in the east, correspond

with its missionary, express interest in all that concerns him—his family, his church, the heathen by whom he is surrounded—and tell him he intended for the future to make the sphere he occupied the subject of special intercession at a throne of grace, how gratefully would that expression of sympathy, accompanied by such an intimation, be received by the missionary long exiled from the home of his brethren and fathers. Let the correspondence be sustained; it would be the means of mutual blessing, and not cost the pastor much time or labour. His people would readily harmonize in his benevolent plan for the furtherance of the gospel amongst the heathen, and make the interest he had adopted the subject of their earnest, continued, believing supplication. "If two shall agree as touching any thing they shall ask, it shall be done for them of my Father who is in heaven." And may we not expect larger results from the united prayers of two churches for one and the same object? Around Monghyr are wide and densely populated districts, affording abundant work for many labourers. On one side numerous villages amidst the Carrackpore Hills. An annual visit is usually paid to the dwellers in this secluded spot; it occupies about three weeks in the cold season. The missionary is generally accompanied by two or three native Christians, a servant to cook his food, and a rough carriage drawn by oxen to convey their tents and furniture. On arriving at a village the tents are erected. Many people gather together from motives of curiosity, and religious conversation is at once commenced either by the missionary or one of his companions. The period of their stay in each place is determined by the opportunities afforded for usefulness. Rather more than thirty miles from Monghyr, in another direction, is the large town of Bhanglepore, a civil and military station, with a population exceeding thirty thousand, and a larger number of European families than Monghyr. Its only religious teacher is a Catholic priest, who is indefatigable in his efforts, no doubt stimulated by the lukewarmness of Protestants to the wants of such a place. Some pious Christians reside there, who meet together twice on the sabbath, and once in the week, for spiritual exercises. They frequently solicit the presence of one or other of the mission-

aries from Monghyr; and as often as their numerous engagements will permit, they visit this interesting but neglected station. From Bhanglepore communication opens with the extensive range of the Raghmal Hills, inhabited by a race of people totally distinct from those of the plains in language, habits of life, and character. They are unfettered by caste. It is now some years since an effort was made for their spiritual benefit by Mr. Leslie, who visited them. One of the mountaineers who became a convert, and returned with him, was baptized at Monghyr, and applied himself diligently to the study of the scriptures; hoping to return to instruct his brethren in their native wilds, but he was removed by death after a few years' residence with Mr. Leslie. With the assistance of this man, Mr. Leslie acquired considerable knowledge of the language, and compiled a grammar and vocabulary. The malaria arising from the decayed vegetable matter in the jungle which surrounds these hills renders it impossible for a European to take up his abode there. But missionary tours might be annually made if there were any to undertake them. A servant of government who resides at Bhanglepore, and whose duty it is to collect a revenue from these tribes, goes every year in the months of January and February, accompanied by his wife and child. From them I learned that far from considering the hills prejudicial to health at that period, they always regarded their visit as a means of renewing their strength, and preparing them to endure the languor of the ensuing seasons.

I might go on to name village after village, town after town, and district after district, all in the same state of religious destitution; their inhabitants sitting in darkness and the region of the shadow of death, hurried year by year into the eternal world, with all their sins unrepented of and unforgiven. Until our churches awake out of sleep, and are more fully and heartily prepared to obey the command, "Go ye into all the world, and preach the gospel to every creature," the seeds of divine truth will not even be scattered over the vast continent of India. Its inhabitants (unless there be a Pentecostal effusion) must continue, as they have done for ages, to go down to the grave, millions after millions, uncheered, unbled by the glad tidings of salvation.

The following extracts are from letters written by Mr. Lawrence: the first is dated July 27, 1842.

Most of our friends manifest considerable interest in the proceedings of our Society; and their attention has been repeatedly called lately to the Jubilee. I am happy to say that they are all willing to help according to

their ability, yea, even beyond their ability. Of their own accord, some of them requested that a subscription should be made for the Jubilee fund, and proffered their services to go round and collect. Of course we cannot

expect much, as all our people are poor, some of them having but just enough to provide for themselves the necessaries of life; but what they can give, they will give, I am sure, with all their heart; and as the Lord loveth a cheerful giver, we may hope that his blessing will accompany their gifts.

We have no regularly organized auxiliary missionary society here; but every object which I can suppose such an auxiliary to contemplate, is effected without it. Our people liberally subscribe to defray all the expenses of maintaining public worship in both the English and native chapels; they keep the chapels in repair; they provide for the poor of the church—regularly maintaining several native widows: they contribute also to pay the salaries of the native preachers and school-masters: also towards any other expenses incurred by the mission here, such as itinerating journeys, &c., &c. To meet the whole of these objects, funds to the amount of forty or fifty rupees a month, on an average, are required. These funds have been supplied for many years by local subscriptions and donations. So that a considerable saving to the Society is thus effected, since the missionaries, at the station, have to draw upon it only for their own salaries. These contributions have been collected for a number of years principally by the kind exertions of the Misses Page, whose removal from the station is the source of no small regret.

With regard to our two native boys' schools, they are of the humblest kind, and therefore such as we cannot make much report about. The attendance of the boys greatly varies throughout the year; sometimes there are as many as forty, and at other times less than twenty, in each school. The school-masters

are Christians, and members of the church. Their instructions are chiefly teaching the boys to read the scriptures, and endeavouring to impress upon their minds the most important truths and historical facts of the gospel. But their exertions are often interrupted by the caprice and false alarms of the friends of the children.

Nov. 11, 1842.

I have the pleasure to enclose a bill of exchange, in your favour, for the sum of sixty-nine pounds, seventeen shillings, and ten pence sterling.

The amount is the equivalent of Cos. Rs. 710, which has been collected among the friends at and around this station, in aid of the Jubilee fund. I will thank you, therefore, to be so kind as to realize the amount of the bill, and to pay it to the treasurer of the Jubilee fund. By this time, I suppose, most of the Jubilee meetings have been held. I hope the contributions of the people have flowed in freely and liberally, and that the whole will be followed by rich showers of divine blessing, so that this year shall long be remembered with joy and thankfulness.

All our friends are rejoicing in the prospect of soon seeing our friends the Leslies again. Should they be permitted to arrive safely in Calcutta, we think they will not long delay their return to Monghyr. As I wrote last month, I have nothing of very particular interest to communicate at present, except that two natives have proposed themselves for baptism, of whom we hope well: for this shaking among the dry bones we feel thankful, hoping it is the symptom of returning life. Excepting my dear wife, I am thankful to say all in our circle of friends are as well as usual.

## AGRA.

Mr. Williams wrote as follows, March 8th, 1842:

Since I last wrote to you, I have been again ill with the old complaint; a change of air was recommended to me, and accordingly, with a view to benefit and to improve my health, I visited Delhi, Karnaul, and Meerut, and now through the divine blessing I am restored, and able to attend to my usual quantum of labour in the vineyard of the Lord. The whole of my journey was completed in a little more than a month, during which I was not able to attend to much missionary work; however, I took some scriptures and tracts with me, and distributed them in different places, and on a few occasions preached to the crowds of perishing heathens who soon gathered round me whenever I went amongst them for that purpose.

At a place called Daddri I had a very interesting conversation with a learned pandit, an old man: he said that he knew Mr. Chamberlain very well, and he showed me two books which he had evidently read with great attention, for when I had given him an outline of the gospel plan of salvation, he smiled, and said, "I know all this, and I know also that it is true, and that the Christian religion will be established through the world, but yet the people are not prepared to embrace it. There are two things in reference to your religion which greatly surprise me: 1. It does not advance and gain ground in the world as other systems of religion do here; in this country there are many religions, and they all have followers, but Christianity has none compara-

tively." To this I replied, "Though it is much to be regretted that the Christian religion has hitherto gained but little ground in this land of darkness and superstition, yet it is advancing silently and gradually, and we have the promise of God, 'that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' As to other systems of religion getting abettors, there is nothing surprising in that, because they are all in some way or other congenial to man's depraved nature, and consist only in more superstitious observances and unmeaning ceremonies; but Christianity is a religion of the heart and of the mind." He then said, "I know that the precepts of your religion are excellent, but I have never seen Christians live up to them." I endeavoured to show him the difference between *real* and *nominal* religion, with which he seemed to be more satisfied; and thus ended our interview, which I hope may be blessed to him; I also gave him two gospels.

At Saurna I had a long controversy with a Muhammadan. I was speaking to the Hindus regarding our Lord's incarnation and the end for which he came into the world, when this man molested me, and I was obliged to attend to him, though with much reluctance, for I knew, that in general where controversy begins, preaching ends; and so it was on this occasion. At Secundrabad I spent a sabbath; in the afternoon I took a lot of books and went into the town, but could not find many readers, and as I was not able to speak much, but little good was done I fear. I found it uncomfortable enough, spending the sabbath in a heathen city, entirely destitute of Christian inhabitants; not being accustomed to it. At Bedowley I preached to a good number of Hindus peaceably, until some Muhammadans came and withstood me. One of them said, that the New Testament which we have is

not the true and genuine work of the apostles; that we have corrupted it by adding, and by diminishing. I told him that this was impossible, even if Christians felt disposed to do so, and that if he had been better informed, he would not have made such an assertion, &c. He still persisted in it; and finding that all I could say had no effect, I desisted by telling him, "Now you have prevented me from preaching the gospel to these people who heard very well, until you came and told them what is not true and what you cannot prove: we are now to part, perhaps to meet no more until we meet at the judgment seat of Christ; then you will know, if not before, that what I have stated is the truth of God: and how will you answer to him for opposing it?" I also told the hearers to bear in mind what I had said to them, and not to suffer themselves to be led away into error by those whose interest it is to deceive. At Karnaul I preached twice in the chapel, baptized two Europeans, and administered the ordinance of the Lord's supper: many came to hear. A missionary stationed at this place would doubtless do much good, through the blessing of God. The friends wish our society to send one, if practicable. At Meerut I preached to a good congregation of Europeans in an empty barrack fitted up for the purpose. Here also is a large and interesting field for missionary operations, and our friends here also wished me to recommend to the Society to send a missionary, promising great support. At Bulandshahar I spent another sabbath, and preached twice to the few European inhabitants in the station. Nearly all the books you sent me are gone; kindly send some more when convenient. I want more Hindi than Urdu, particularly the scriptures, which I hope are ready by this time. I had nearly forgotten to say that on last sabbath I baptized a native; I hope he is a Christian indeed.

## A F R I C A.

### GRAHAM'S TOWN.

Mr. Aveline writes as follows, October 28, 1842.

I have very great pleasure in sending you the inclosed bill; it is a little more than a moiety of the sum subscribed, which you will see from the other side amounts to £426 17s. 8d.

Ten pounds of the sum now sent are on private accounts. . . . . This will leave the sum now sent for the Jubilee fund £214; the

remainder of our contributions shall be sent in six months' time, and will, I hope, equal in amount this remittance. A little delay in sending has arisen from the absence of the Rev. W. Shaw, through whose kindness we get the bill on the Wesleyan Missionary Society. I trust, however, it will be in time to appear with the other contributions. An-

nexed is a list of the subscribers, the publication of which in your report, and our receiving it, may be useful here.

Parcels may regularly be sent in the way which I recently suggested to my friend Mr. Groser. I hope you have received the newspapers giving accounts of our Jubilee proceedings. All our meetings were pervaded by the best spirit; my own flock sympathized with you most cordially, and the countenance and aid which we received from other Christian bodies were truly gratifying. I am persuaded you will be delighted and thankful at the result.

I ought to mention, as a most pleasing fact, that the small sums from the Kat River, with one or two of the larger amounts, have been contributed by Hottentots. You will perceive in the list how kindly both there and with

ourselves, our missionary brethren have aided us. The Rev. W. R. Thompson is of the Dutch church at the Kat River settlement.

I was delighted to receive your kind letter, which reached me just before our latest Jubilee meetings. I trust more than your expectations as to the entire amount of the fund has by this time been realized. Most happily should I welcome a brother to these shores, whilst a sphere of labour, either amongst the settlers or the natives, could readily be found him; but at first, as I some time ago named to Mr. Dyer, when writing upon this subject, it would be indispensable that the Society should guarantee his support. But I will observe and inquire as to the most needy sphere, and will communicate with you more largely on the subject.

## HOME PROCEEDINGS.

### NORTH OF ENGLAND.

A series of missionary services have recently been held in the north of England, of which Mr. Saffery reports generally, that they have been characterized by much holy fervour and zealous affection for the great cause they were intended to promote. The contributions have, in most cases, exceeded those of preceding years, notwithstanding the depression of trade, felt chiefly by those classes on whom the support of missions mainly depends. Organized effort, the increased diffusion of missionary intelligence, and, above all, the undying energy of the love

of Christ in the hearts of his people, have secured the interests of his kingdom, amidst the diminution and the wreck of earthly possessions. In this fact we have greater encouragement than more prosperous times could supply, while it "*causeth through us thanksgiving to God.*"

Some very delightful instances of Christian kindness and liberality have been shown to us, in that part of the kingdom, by friends of other denominations. One especially may be mentioned which occurred at

### WALLSEND.

The Scotch Secession Chapel in that place, as we have none of our own, was most readily lent to us. The chair was taken by Mr. Reay, a Wesleyan, and an owner of some of the celebrated coal works. He entered into the objects and business of the meeting most

heartily, and by his plain, forcible, and animated addresses created among the miners in that district an interest in our missionary operations which cannot fail to be productive of permanent good in securing future and liberal supplies to our treasury.

### WALTHAM ABBEY.

A valedictory service was held at the baptist chapel in this town, on Monday evening, January 2nd, to take leave of Mr. Gould, one of the members of the church assembling there, who is going out to Jamaica as a school-master and assistant preacher. At five o'clock a large company took tea in the spacious school-room above the vestries of the chapel, into which, although not at first intending it, the friends were compelled to remove in consequence of the numbers who came to the evening meeting. Over this the Rev. P. J. Saffery presided. Besides devotional exercises, two addresses were given; one, by the Rev. J. Tinson, president of the new college in Jamaica, on the importance of Christian education to the young in

that island, a subject which he illustrated in a very interesting and instructive manner; and the other, by the Rev. J. Hargraves, in which wise and affectionate counsels were given to the young missionary by his venerable pastor. At the close of his address he presented to Mr. Gould a copy of Dr. Cox's History of the Baptist Mission, and then commended him to God by solemn prayer. After singing the well known farewell hymn,

"Come, Christian brethren, e'er we part," &c.

the assembly was dismissed. Nine missionaries have gone out from this little church since its present beloved and respected pastor was settled over it.

## BIRDBUSH.

We have great pleasure in recording the Christian kindness of the Rev. J. Williams, pastor of the independent church at Birdbush, Wilts, Mr. Gould's native village. On Wednesday evening, January 11th, a special meeting was held by Mr. Williams and his people, to commend Mr. and Mrs. Gould to the care and blessing of their heavenly Father. Prayer was offered by the Rev. P. Alcock (baptist),

and by two members of the church. Addresses were then given by Messrs. Alcock and Gould; after which a touching and impressive farewell address was given to Mr. Gould by Mr. Williams, who concluded with solemn prayer. Many of the young were powerfully affected, and it is hoped that permanent good will result from this interesting service.

## RUSHDEN.

On Tuesday, the 29th ult., the Rev. William Knight Rycroft was publicly designated as a missionary to the Bahamas, West Indies, in connexion with the Baptist Missionary Society, at the old Baptist Meeting, Rushden, Northamptonshire. The designation service was preceded by the solemnization of marriage, between Mr. Rycroft and Miss Deborah Bates, the daughter of Mr. John Bates, of Dean, Beds. The interesting ceremony was performed by the Rev. J. Whittemore, Mrs. R.'s pastor, and minister of the place. The more general services of the day were commenced by reading the scriptures, and prayer by the Rev. Thomas Phillips, of Earls Barton; the Rev. Joseph Burton, late missionary at the Bahamas, described the sphere and nature of Mr. Rycroft's contemplated missionary engagements; the Rev. G. Hall, of Carlton, proposed the usual questions, and received from Mr. R. a concise and satisfactory statement of his religious experience, exercises of mind in reference to the missionary work, &c., and his confession of faith. Mr. J. L. Allam, deacon of the baptist church at Chatteris, Isle of Ely, bore most decided and honourable testimony to the Chris-

tian character and ministerial zeal and fidelity of Mr. Rycroft; the Rev. B. C. Young, of Thrapstone, offered the designation prayer; the Rev. W. Robinson, of Kettering, delivered the valedictory charge to the missionary, from Acts xii. 1, 2; and the Rev. J. B. Walcot, of Stanwick, concluded the service by prayer. At its conclusion, and without removing from the meeting, a large number of persons partook of refreshment, after which, and previous to the commencement of the evening service, Mrs. Rycroft was, in the name and presence of the church assembling in the place, publicly presented with a copy of Cobbin's "Condensed Commentary," and affectionately addressed on her new position and engagements. At five o'clock, the evening service was commenced by Mr. Rycroft reading the scriptures and praying. The Rev. J. Simmons, A.M., of Olney, preached from Psalm lxxii. 19, 20. After prayer by the Rev. T. Brooks, of Aldwinkle, the Rev. J. Whittemore concluded these interesting and solemn services by specially commending to God the family and church of which Mrs. Rycroft was a loved and valued member.

## DEVONSHIRE SQUARE.

On Wednesday evening, January 11th, a valedictory service was held at Devonshire Square Chapel, to take leave of the Rev. J. Tinson, returning to Jamaica to preside over the Theological Institution for training Native Agents, the Rev. Messrs. Nash and Hands, missionaries, and Mr. Gay, school-master, who

accompany him. After an address by the Rev. J. Merrick, these brethren were suitably addressed by the Rev. S. Green, of Walworth, who took an affectionate leave of them in the name of the Committee. The devotional parts of the service were conducted by the Rev. Messrs. Green, Belcher, Hinton, and Saffery.

Mr. CAREY requests us to say that he would be much obliged to the Christian friends among whom his labours may be required, if they would not pledge him to more than two services on the sabbath.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of December, 1842.*

<i>Annual Subscriptions.</i>		<i>Donations.</i>		<i>£ s. d.</i>	
<i>£</i>	<i>s. d.</i>	<i>£</i>	<i>s. d.</i>	<i>£</i>	<i>s. d.</i>
Hassall, Mrs., Chelsea...	0 10 6	Mill Hill School, Col-		Sturgo, S., Esq., by Miss	2 0 0
Thornton, Miss S. ....	1 0 0	lected by Jonathan Ca-		Watson, for Africa ...	2 0 0
		rey and Henry Marten	2 8 6	Taylor, William, Esq., by	
				Dr. Prince, for Africa	1 0 0

	£	s.	d.
<b>LONDON AND MIDDLESEX</b>			
<b>AUXILIARIES.</b>			
Park Street Sunday Sch., for support of two Schools in Ceylon.....	12	0	0
Tottenham, Proceeds of Lecture by Mr. Wigglesworth, for Africa.....	9	10	5
Walworth, Rev. G. Clayton's, one third of annual collection .....	34	5	1
<b>BEDFORDSHIRE.</b>			
Amptill, Sund. School, Moiety, for "Samuel Hobson," <i>Monghyr</i> ....	2	2	6
<b>BUCKINGHAMSHIRE.</b>			
Long Crendon, Sunday School .....	1	10	0
<b>CAMBRIDGESHIRE.</b>			
Cambridge .....	84	18	2
Crishall Grange, Mrs. Ellis.....	2	2	0
Triplov, Miss Foster, Missionary Box .....	1	0	0
<b>CORNWALL.</b>			
CORNWALL, on account.	40	0	0
<b>CUMBERLAND.</b>			
Carlisle .....	6	3	6
Maryport .....	15	2	6
Whitehaven .....	6	2	0
<b>DERBYSHIRE.</b>			
Chesterfield, by Dr. Prince— Hill, Rev. T., for Africa .....	1	0	0
Malin, Mr. H., for do. ....	1	0	0
Wright, Mrs., Wheat- bridge, for do. ....	1	0	0
Wright, Mr., ditto, for ditto .....	0	10	0
Proceeds of a Lecture, for do.....	1	1	0
<b>DURHAM.</b>			
Bishop Auckland.....	4	4	4
Hamsterley .....	2	2	0
Monk Wearmouth .....	8	5	7
Sunderland .....	33	1	5
<b>GLOUCESTERSHIRE.</b>			
Cirencester .....	9	16	1
Ditto, for Schools .....	1	0	0
<b>HAMPSHIRE.</b>			
Broughton— Loach, Mr., for Africa .....	0	15	0
Small Sums, for do.....	0	10	0
Southampton.....	10	2	0
<b>HEREFORDSHIRE.</b>			
Hereford .....	3	0	0
Kington .....	1	0	0
Peterchurch .....	2	10	0
<b>HERTFORDSHIRE.</b>			
Hitchin, additional, for Native Girls, "Mary Brown" .....	1	0	0

	£	s.	d.
<b>KENT.</b>			
Chatham, Zion Chapel..	13	4	10
Eynsford .....	3	17	0
Staplehurst .....	8	4	0
Wrotham— L. T.....	5	0	0
<b>LANCASHIRE.</b>			
Accrington .....	8	15	6
Haslingden .....	8	17	8
Sabden .....	22	13	10
<b>LEICESTERSHIRE.</b>			
Hallaton— J. B. H.....	5	0	0
Walton cum Bosworth.	0	11	6
<b>LINCOLNSHIRE.</b>			
Horncastle.....	13	2	10
Horsington .....	2	11	8
Mareham-le-Fen.....	0	18	1
<b>MONMOUTHSHIRE.</b>			
Abergavenny, Frogmore Street.....	11	4	6
Abersychan .....	3	9	9
Caerleon .....	10	18	2
Penygarn .....	3	17	0
Pontheer .....	21	6	0
Pontrhydryn .....	9	13	0
Ditto, for Africa.....	0	10	0
Pontypool .....	3	12	0
Trosnant, English Chapel.....	20	17	5
Do., Welsh Chapel.	8	4	0
<b>NORFOLK.</b>			
Diss .....	19	11	0
<b>NORTHAMPTONSHIRE.</b>			
Raunds .....	0	2	4
<b>NORTHUMBERLAND.</b>			
Ford Forge .....	5	0	0
Ditto, for Africa .....	11	8	6
Newcastle— Newcourt .....	24	0	5
Ditto .....	2	16	0
Ditto .....	5	9	0
Rev. G. Sample's .....	1	0	0
North Shields .....	24	16	10
<b>SHROPSHIRE.</b>			
Bridgnorth .....	23	12	6
Shrewsbury .....	16	17	6
Cooke, Miss Mary, for Africa .....	0	10	0
Kronheim, J. M., for ditto .....	1	7	6
Whitchurch .....	20	0	0
Kennerley, Mrs., for Africa .....	1	0	0
<b>SOMERSETSHIRE.</b>			
Bath, a poor woman....	0	3	6
Cheddar .....	3	0	0
<b>SUFFOLK.</b>			
Fitzgerald, Miss A., by Dr. Prince, for Africa.....	1	0	0
Beccles .....	9	8	1
Ditto, for Africa .....	1	2	4
Horham .....	5	0	0
Wattisham .....	5	10	0

	£	s.	d.
<b>WARWICKSHIRE.</b>			
Birmingham .....	21	5	6
<b>WILTSHIRE.</b>			
Corsham .....	10	0	0
Laverstock— Portal, Miss, for Africa .....	2	0	0
Stratton— Barratt, Miss, for Africa .....	0	10	0
Dallas, Rev. C. R., for ditto .....	0	10	0
<b>WORCESTERSHIRE.</b>			
Alcester .....	7	12	6
Do., for Native Boys' School .....	0	15	0
Atch Lench .....	2	10	0
Blockley .....	28	1	3
Bromsgrove .....	12	1	5
Ditto, for Africa .....	0	15	0
Evesham— Mill Street.....	19	4	4
Ditto, for Schools .....	0	5	0
Ditto, for Africa .....	6	1	2
Cowl Street .....	9	10	0
Kidderminster .....	12	1	7
Ditto, for Africa .....	0	13	0
Stratford.....	3	17	0
Upton .....	7	5	8
Westmancote .....	4	6	0
Worcester .....	34	9	9
<b>ACKNOWLEDGED BEFORE &amp; EXPENSES</b>			
	149	8	8
	112	14	0
	36	14	8
<b>YORKSHIRE.</b>			
Barnoldswick .....	2	12	6
Bradford— Sion Chapel .....	19	7	10
First Church .....	17	15	8
Caton, Dr., for Africa .....	5	0	0
Bramley— Cliff, Mr. and Mrs., & Servant, for Africa..	1	12	6
Farsley .....	14	5	10
Ainsworth, Mr., for Africa .....	1	0	0
Gildersome .....	2	0	0
Halifax .....	47	5	0
Ditto, for Africa .....	1	0	0
Ditto, for School at Fernando Po .....	1	0	0
Ditto, for Miss Vessel .....	0	11	4
Hebden Bridge .....	7	9	7
Keighley .....	3	12	4
Leeds .....	185	8	7
Ditto, for Africa .....	1	10	0
Meltham .....	3	0	0
Polemoor .....	3	7	3
Rawden .....	24	0	0
Ditto, for Africa .....	6	0	0
Slack Lane .....	1	5	0
Stanningley .....	1	4	0
Steep Lane, for Africa..	1	6	0
Wakefield.....	18	6	0
<b>NORTH WALES</b>			
Holywell .....	8	11	4
Llandudno .....	0	12	0
<b>SOUTH WALES.</b>			
Aberduar— Collection .....	1	4	7
Contributions .....	1	4	6
Sunday School .....	1	11	3

			£	s.	d.				£	s.	d.				£	s.	d.	
Bethel and Salem—						Glanvferi .....	0	10	0	Rehoboth .....			0	14	0			
Collection .....	1	0	0	Llandysil .....	0	17	7	Rhydwlwym .....			2	8	0					
Contributions .....	0	13	0	Llanfhangel, Moriah ...	2	14	6	Swyddilynou .....			1	3	0					
Sunday School .....	1	3	0	Llangynog, Ebenezer—						Talybont—								
Bwlchgywyt—						Collection .....	1	10	7	Collection .....			0	13	7			
Collection .....	0	19	0	Contributions .....	0	7	6	Contributions .....			3	12	6					
Contributions .....	0	11	0	Sunday School .....	0	12	3											
Cardigan .....			69	6	4	Llwynafydd .....	1	8	4									
Carmarthen—						Login—												
Tabernacle—						Collection .....	1	0	0									
Collection .....	2	1	6	Contributions .....	0	10	0											
Contributions .....	7	0	0	Sunday School .....	1	8	6											
Coedgleision, Bethel—						Meidrym, Salem—												
Collection .....	0	13	11	Collection .....	6	11	3											
Contributions .....	2	9	0	Contributions .....	6	13	6											
Cwmfelin—						Narberth .....	8	9	7									
Collection .....	0	3	10	Newcastle Emlyn .....	10	10	0											
Contributions .....	0	10	0	Penrhywgoch .....	2	0	2											
Sunday School .....	1	7	0	Penuel—														
Drefach .....			1	8	6	Collection .....	10	1	0									

SCOTLAND.

Edinburgh—					
Bristow St., Coll. T.	8	5	10		
Duncan St., ditto T.	2	13	7		
Elder St., ditto... T.	4	2	5		
Mr. Haldane's, do. T.	3	10	0		

IRELAND.

Waterford .....	10	0	0
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CONTRIBUTIONS TO THE JUBILEE FUND,

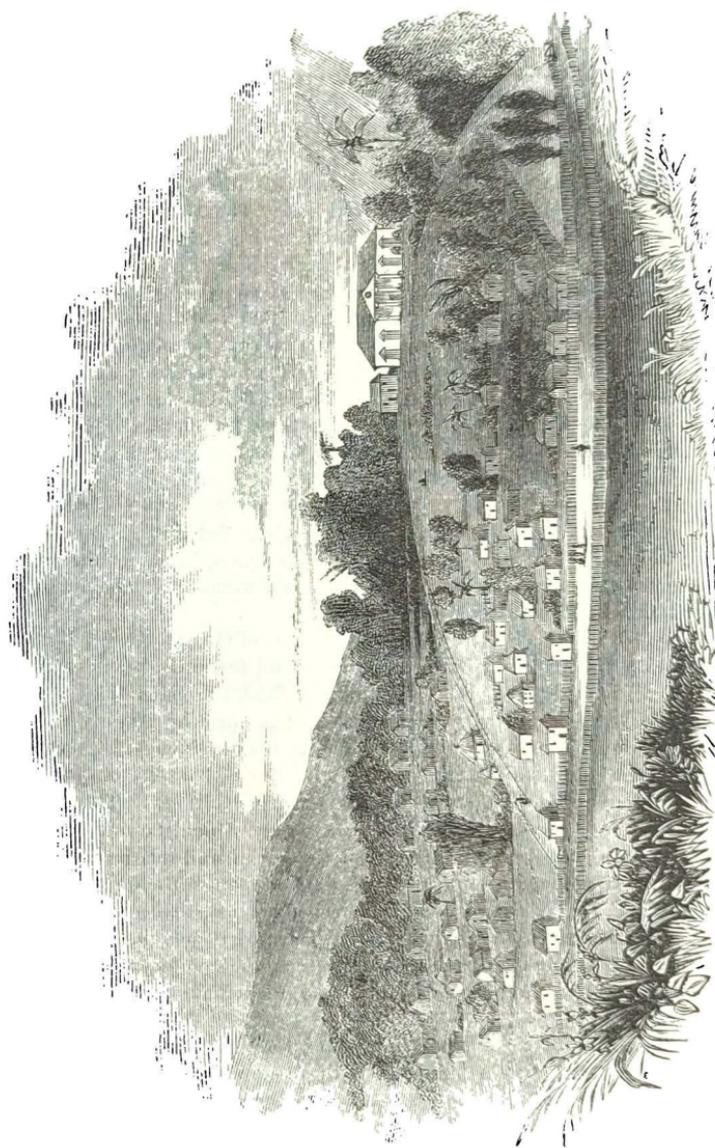
From the 20th to the 31st of December, 1842.

			£	s.	d.				£	s.	d.				£	s.	d.	
Accrington .....	28	1	5	D. R., Pwllheli .....	1	0	0	Otley .....			7	0	0					
Aldborough .....	5	0	0	Earl Soham .....	0	12	0	Rattlesden .....			2	7	0					
Aldringham .....	1	10	0	Eastacombe .....	1	12	1	Reeves, S., Collected by,										
Anstie, G. W., Esq., &				Eye .....	20	0	0	Clevedon .....			1	17	6					
Mrs. Anstie .....	35	0	0	Friston .....	1	6	0	Rhydwin .....			1	1	6					
Barnstaple .....	10	15	0	Framsden .....	2	0	0	Ringwood .....			1	10	0					
Battle .....	2	5	6	Gates, Mr. Joseph, Tring	1	0	0	Reynolds, J., Beacons-										
Bildestone .....	1	15	1	George, Jane, for Miss				field .....			0	10	0					
Blackheath, Children in						Vessel .....	1	0	0	Rye .....			3	17	0			
British School .....	6	10	0	Glemsford .....	5	5	0	Salendine Nook .....			12	7	4					
How, on account .....	67	10	7	Grundisburgh .....	22	12	10	Shepherd, Miss, Col-										
Boxmoor .....	12	3	4	Hastings .....	10	5	3	lected by .....			1	16	6					
Brabourne .....	11	2	1	Harrow .....	5	0	0	Soar .....			0	10	6					
Bradninch .....	2	5	0	Henley .....	1	19	2	South Molton .....			1	10	0					
Brayford .....	0	8	0	Horham .....	9	5	9	Sturges, S., Appleshaw.			0	10	0					
Brockley .....	5	1	0	Ipswich .....	32	11	0	Sutton on Trent .....			27	0	0					
Bury St. Edmunds .....	100	0	0	Stoke Green .....	58	13	3	Sutton, Suffolk .....			4	13	3					
Cater, C., Collected by.	0	10	0	Zoar Chapel .....	3	3	0	Sudbury .....			10	15	0					
Cavendish .....	4	0	0	Salem Chapel .....	25	15	0	Stoke Ash .....			2	2	3					
Chapmanslade, Coll. ...	1	3	9	J. R., Pwllheli .....	1	0	0	Stradbrook .....			12	12	0					
Charsfield .....	0	10	0	Llanfachreth .....	1	0	0	Torrington .....			36	1	4					
Cheddar, &c. ....	15	5	6	Laxfield .....	3	17	6	Tenterden .....			15	0	0					
Clare .....	11	3	9	Lewes .....	10	7	4	Vesey, Mr., and family,										
Cloughfold .....	7	6	6	Maidstone .....	63	11	0	Torrington .....			10	0	0					
Crowfield .....	1	12	7	Manchester, George St.	5	16	0	Walton .....			3	0	0					
Crowther, Mr., Bridg-						Manning, Mr., by Mr.				Walsham .....			1	10	0			
north .....	1	0	0	C. Vesey .....	5	0	0	Wortwell .....			1	13	0					
Croyde .....	0	15	0	Montreal .....	53	8	4	Woodbridge .....			6	12	6					
Dartmouth .....	8	12	7	Newbury .....	27	16	8	Witnesham .....			1	3	0					
Devizes, Rev. J. S.						Narberth .....	3	6	0	Wednesbury .....			3	16	0			
Bunce .....	23	3	7	Pershore .....	97	3	3	Waterford .....			10	1	10					
Downton, additional ...	1	0	0	Parker, Mr., Deptford.	5	0	0											
Drayton, West .....	16	5	6	Padatow .....	1	2	7											

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Finson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.

The Missionary Herald (March 1843).



KITSON TOWN, JAMAICA.

## KITSON TOWN, JAMAICA.

THE accompanying sketch represents the newly formed settlement of Kitson Town. It is situated in what are called the Red Hills, in the parish of St. John, about eight miles from Spanish Town. The designation is applied to the whole of the district on account of the colour of the soil. Tradition reports it to have been the site of a large aboriginal settlement, called Guanaboa, and the report is corroborated by the remains of Indian utensils often found in the woods. The district was once remarkable for its groves of cocoa or chocolate trees, but now for its ground provisions, and the abundance, variety, and excellent quality of its fruit. The large building seen on the top of the hill is designed to represent the chapel and school-room, not yet finished; that on the left, the residence of the schoolmaster and mistress. The trees on each side are different varieties of fruit-trees—orange, citron, mango, cocoa-nut, &c., &c. The village, but a part of which is seen, occupies the foreground. The houses, we are told, are not quite so large as the sketch would lead the spectator to suppose.

The land which forms the site of the township was formerly called Scotts Hall Plantation. It was purchased by Mr. Phillippo in 1829, at the request of a considerable number of the peasantry around. At that time it comprised 195 acres of land, and contained one small, dilapidated house, now repaired, and occupied by a schoolmaster and mistress. The object of the establishment of the township was to concentrate the hitherto neglected and scattered population of the district, in order to afford them a comfortable homestead, to render their labour available to the more extensive cultivation of the parish, and to furnish the means of permanent religious instruction to both children and adults.

It was begun in the year 1839, and opened on the 3rd July, 1841. At the latter date, about sixty-four acres were sold in allotments, between sixteen and twenty cottages were erected or in progress, and the number of inhabitants was fifty. Since then it has considerably increased.

The settlement was named *Kitson Town*, in honour of George Kitson, Esq., and family, of Brixton Hill, in the county of Surrey; and the streets or intersections are principally distinguished by the names of the different members of the family. The ceremony of opening the township was commenced by singing a hymn which related to the goodness of God in the gifts of his providence, by prayer for the divine blessing, both temporal and spiritual, on the inhabitants of the settlement in particular, and by the delivery of an appropriate address. The principal design of the ceremony was to create an occasion on which the duties and advantages of a faithful and proper discharge of the social and relative obligations of life could be more especially inculcated and applied than in the ordinary course of ministerial duty. At the same time it furnished an excellent opportunity for such hints on the subject of agricultural and horticultural pursuits, as well as of cottage architecture, as might materially contribute to the comfort and advantage of the peasantry, and to a more extensive and ready development of the resources of the country.

The foundation stone of the chapel and school-house, united in one building, was laid on the same day, by the minister of the congregation, attended by the usual formalities. A few refreshments, spread out upon a rustic table beneath the dense fruit trees which crowned the summit of the hill, having been partaken of by the company, and benedictions invoked on the heads of their minister and family,

on the benevolent individuals in honour of whom their settlement was named, and on their friends and benefactors in general, the whole assembly, rising, sung "Praise God, from whom all blessings flow," &c., and immediately departed to their respective homes, pleased, profited, and in peace.

The inhabitants of the settlement are, almost without exception, employed five days in the week on the surrounding properties, on which they were formerly located as slaves, and are a sober, industrious, and well conditioned peasantry. The population of the neighbourhood is very considerable, and the congregation on the Sabbath day increasingly good. Another station, about fifteen miles further in the interior, is already connected with it; and applications are being made for the establishment of one or two more in other directions. A considerable portion of the materials for the chapel have been collected and brought to the spot by the voluntary labour of the people, assisted by an attorney for two or three estates in the neighbourhood; and as soon as the building can be used for the purposes for which it is intended, it is believed that the station will be one of the most interesting and prosperous in the district.

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## EAST INDIES.

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### CALCUTTA.

The following paragraphs are taken from a letter from Mr. W. W. Evans, dated Calcutta, Nov. 16, 1842.—

We had here, on Friday evening last, a severe shock of earthquake. It was very generally felt, and quite alarming. My dear wife was much affected, being still very feeble after her recent severe illness. At the time it was experienced we were all at brother Yates's house, in committee on mission business. We all ran out of the house, fearing the house would fall upon us.

Have you any more missionaries for this destitute country? Who is *still* saying, "Here am I: send me?" Surely we need help, and I hope some will be induced to come hither, although Beeby and Gibson are not with us.

The returns of the Jubilee services have exceeded our expectations. I think you will be gratified when the particulars are furnished you. You will learn that our friends at Se-

rampore were cordially with us, and have subscribed about 200 rupees.

The weather is now very pleasant, for the thermometer is down to 80°. Were it not for this relief I know not how the climate of India could be endured.

Our young friend, Mr. Page, with my three native preachers, are gone on a missionary tour, in a northerly direction from hence, and are likely to be absent for about three weeks. I pray they may return praising God for granting repentance and faith to the people. What a field! and how very few and feeble are the labourers to cultivate it!

We are in pretty good health, as is the case with our entire circle. Remember us affectionately to all dear and loved friends; and when our journey through this wilderness world is ended may we all meet in heaven!

In a subsequent letter. Dec. 16, Mr. Evans says,

Two years have now elapsed since I was permitted to enter on missionary duties in this idolatrous land. I desire to feel truly grateful to almighty God that after many trials I am still in health and strength privileged to labour for him with increasing comfort and usefulness. "Bless the Lord, O my soul; and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits."

During this period forty-seven persons have been added to the church under my care, and the Benevolent Institution, still under my direction, is full and prosperous. The public examination of the latter took place on Tuesday last, the 13th inst., and, I believe, gave

general satisfaction. All our brethren were present, and most of the missionaries of the other societies, with several other parties. There are 320 boys and 125 girls in the Institution. My dear wife and I have laboured *very hard* indeed in this important sphere of usefulness, and our earnest hope is, that our labours have not been "in vain in the Lord." I feel, however, that I have been doing much beyond my strength, and another arrangement must be made for the future. May heavenly wisdom guide all my steps!

There are now 129 members in the church at Lal Bazar; and three native preachers, whose labours are under my direction. I feel that this is more than I can well do. I deem it necessary to state, that of the forty-seven persons added during my pastorate, not one has come under church discipline. My hope is, that they are all walking in a manner worthy of their high vocation.

A very intelligent Hindoo gentleman in easy circumstances, has for some time been in the habit of coming to my house for conversation with me on the truths of Christianity. What may be the result I cannot say: he is very candid and thoughtful, ready to acknowledge error when it is pointed out to him, and prepared to follow the truth when clearly

stated, with its accompanying evidences. There is very much in the present condition of the Hindoos to excite our ardent hopes. May God the Spirit prepare them for the reception of that truth which is now so diligently preached and so generally understood. Thousands of youthful Hindoos reject the absurdities of their religious system with disdain, and openly acknowledge that they are searching for a more excellent way. Who does not fervently pray that they may be directed to the great Teacher sent from God, and that they may obtain redemption through his blood?

Our projected association of the churches in Bengal will, under God, secure much good for the cause of Christ generally. Our first meeting will be at Serampore, during the second week in January. The next meeting will probably be held in Calcutta.

My brethren are at present in pretty good health. Mr. Jonathan Carey leaves us next week. We much regret his departure. Mr. Leslie has not yet arrived. Mr. Garrett, a very respectable servant of the Hon. Company, is also returning to England, and I have requested him to give you a call at Fen Court. He is a truly good man, and has been a member of my church.

## ENTALLY.

Mr. Small writes as follows, Nov. 15, 1842:

You will be glad to hear that one of the scholars of the Entally Native Institution is on the eve of being baptized. The ordinance will have been administered, I trust, before this leaves Calcutta, as we have arranged that it shall take place to-morrow morning *v. v.*, in the Entally Native Chapel. It is one of the young men (of the 1st class), an essay by whom was inserted in the last Report of the Institution, as a specimen of first attempts. His name is Sama Chum Bhowse. He joined the class about the same time that the superintendence of the school was entrusted to my care, and has pursued his studies under me with the exception of the short interval mentioned in the Report, in which the whole class was seduced away by a heathen teacher, for upwards of eighteen months. During the greater part of that time he has been an anxious inquirer after the truth, as well as a diligent student in various departments of literature and science, but especially of the scriptures. He is a young man of considerable talent and great amiability; and I firmly trust—as well as pray—that, if spared, he may yet become a zealous and impressive preacher of the word. He is beyond the years of pupilage (being upwards of nineteen),

so that he has a full right to act for himself, but still we anticipate no little annoyance and opposition on the part of his relatives and others; and it is probable that, for a time at least, the Institution will be yet more thinned than it *has* been since the introduction of native Christian teachers. For a while, at any rate, till other arrangements may seem desirable, he will, at his own earnest request, take up his abode in our house. But I hope that he may hereafter become one of the first theological students in the revived Serampore College.

There are two other young men, in the same class, and about the same age with him, whom I know to be, and for some time to have been, under serious impressions—*almost* persuaded to be Christians—but being entirely dependent on a rich Baboo, the force of truth has much to oppose it in their breasts; and the contest betwixt the Spirit and the flesh must be very severe. I expected, however, that one or other of *these* would have come forward as soon, or even sooner, than Sama Chum, and I am not without hope that his worthy decision and example may have a blessed effect upon them. May the Spirit soon constrain them by the love of Christ!

I am sorry I cannot obtain time to write a longer letter at present, but hope to send a few lines soon again. We are both very well, and busily engaged in various spheres of usefulness, as the Lord opens up the way to us. The Sailors' Chapel, the General Hospital, and a Bible class at Cooly Bazar, once a week, are amongst the rest.

### AGRA.

Mr. Phillips writes, December 8, 1842, as follows :

The scene of my labours during the past year has been the river side, Taj Gunge, and the neighbouring villages, in which we have met with great encouragement. In order not to interfere with the operation of the Church and Agra Missionary Societies, we marked out a circle of fifty villages, many of which have been visited, and some of them very frequently. When the weather would allow, we went out morning and evening, and on cool, cloudy days after breakfast also; and thus visited four or five villages in the day. Every where in Hindoo villages we have been listened to with deep attention, and the remarks made showed that the hearers felt much interested in the subject of discourse. In a Mussulman village, on the contrary, the poorest inhabitant is too proud to listen, and too prejudiced in favour of his prophet to be convinced of the claims of the Son of *Mary* to Godhead. In our circle of villages, two of these occur, occupied by Mewatis, or those who in times of native misrule were professional thieves, and are now very bad characters. In four or five villages the farmers received us and our message so gladly that we often visited them, and sometimes pitched a small tent, in which we remained a few days, teaching them from morning to night. This part of the country is very arid, when compared with Bengal; and the yearly rains are often scanty and irregular. This was the case a few months ago, when for more than a month in the rainy season we had not a single shower. This gave us an opportunity of showing them God had once punished the Israelites for idolatry by a drought of three years, and then caused it to rain in answer to prayer; that this might be their case, and that though we could not foretell or cause rain, we would pray for them. On one occasion Brij Lal prayed before the whole village after we had preached, and on our departure we said it may rain in two or three days. On the third day it rained to their joy, and ever since they have esteemed us highly. This is, however, a dangerous thing to repeat, for they are so superstitious. It is a very difficult affair to convince them that we cannot foretell events, seeing that wisdom of every kind, far superior to what their most learned men have attained, is in our books. If we can make a steam-boat, a telescope, a watch, and a balloon, how is it that we do not understand alchemy and astrology? My attempts at establishing good schools have not succeeded, though for eight rupees a month it is easy to maintain a day school, taught by a heathen pundit. Though the children may read good books at school, the amount of spiritual knowledge gained is very trifling, and they soon lose it. The temporal advantage is all the children or parents look at. If government would establish hundreds of day schools instead of expensive colleges which turn out a few idle, proud young men, the aggregate of civilization would be greater. Boarding schools are the only kind which a missionary can conduct with profit, and these require great funds.

Last month I attended the Betinsar mela, at which several thousands yearly assemble. It is held in the ancient bed of the Jumna, between high cliffs, and is chiefly famous for its horses and camels. It is also a place of pilgrimage, sanctified by the presence of the idol Baba-Adam, a form of Mahadev. I went in company with Mr. Kriess, the Church missionary, and a poor Greek who had been educated at Athens, and having wandered through Egypt, Turkey, and Syria, came to Bombay, where he learned a little English, and thence here. There were also five native preachers, for whom a separate tent was erected, at the door of which one or more was constantly engaged in preaching and distributing the scriptures. Within we received any who wished to inquire more particularly about this new religion. In the mean time others of us were engaged on the banks of the river in preaching to the thousands of devotees. On our arrival the Greek doubted whether the natives would hear the gospel well; I therefore took for my first text, suggested by his presence, Paul's sermon at Athens, which is beautifully appropriate to a Hindoo congregation, and especially so at that time, with the long line of temples just before me filled with worshippers. At the close of the sermon, the multitude applauded what they had heard. We were delighted to find some traces of our last year's labour. Those who had received books came for more. One man had learned half of the life of Christ in Hindee verse, containing more than Rippon's Selection, and began to repeat it. Another reminded me of

the reproof I had given him for worshipping the ling, and a third who had received books came to all our preachings, and often to our tent to be instructed. He has a very high opinion of our Lord and Saviour, and lamented that there was none to teach him in his town. On the grand day of the bathing we took our books into the court of the great temple, and there, surrounded by the din and emblems of idolatry, we preached Christ, confuted objections, and distributed the scriptures. My last text that night was, "God so loved the world," &c., when I showed that without shedding of blood, even that of the Son of God, there could be no remission. Before this mail leaves I hope to have attended another large fair, a short account of which I may insert.

Dec. 23. The Baldeo mela was very thinly attended this year, and offered little that was interesting. A Brahmin of one of the temples, however, encouraged us by revealing the effects of our labours. He said that the reason of the fewness of worshippers this year was that we distributed books and preached against idolatry, which he hoped we would discontinue, as it took away their living. It is a remarkable fact, that this year every mela I have attended, or of which I have read, has been more thinly attended than formerly. Some of these fairs are decreasing every year, and as they are all idolatrous, the idols are being famished out of the land. If government would only leave this ancient mass of superstition alone it would crumble to pieces in a few years.

## DELHI.

In one of his itinerant excursions Mr. Thomson met with the following incidents.

Looking out of my window at Delhi some weeks back, my eye caught a glance of a young man whom I thought to be a native of Bengal; I called to him, found I was right, and discovered in his company an emaciated youth whom he was conducting to a boat proceeding to Bengal. On addressing the unfortunate youth, who had lost his health, I found out that he knew me, had seen me at Mabesh near Serampore, received a tract from me. I now supplied him, as a dying person, in the last stage of a wasting fever and dysentery, with what scriptures and tracts I possessed and deemed beneficial for him, and solemnly commended his soul to God in prayer. Of those I gave Bengali books to here, one young man, from some unaccountable feeling of affection for me, repeatedly addressed me, "My dear father!" You will say this is a suitable state of mind for the reception of God's word: and may the issue of our short intercourse prove beneficial to the soul of this youth.

As I was walking along the main street of the fair, an aged Hindu, with a beard perfectly grey, attended by barkandazes, as Darogah of the Meerut jail, came up to me and asked me if I recollected him; I said, I did not. He said he had been policedar of Hauper many years back, and on passing through I had given him the gospel of Luke. I now gladly embraced the opportunity of pressing his making himself fully acquainted with the Lord Jesus Christ the Saviour of the world, and by faith calling upon him for pardon, sanctification, and salvation. I likewise brought him to my tent, and presented him with one of your Urdu Testaments and the first volume of the Urdu Bible, which he promised faithfully to read.

A pandit who has long been one of my

most determined opponents, but who took with him a few days ago a Sanskrit Testament, has made me another visit; but this was evidently one effect of his having read the Sanskrit testament. "At what pains the gentleman has been," said he, "who executed this great work! But," added he, "wherefore all this pains?" "For the conversion of souls," I said; "and to ensure the salvation of but one soul. Salvation is of the last importance, and the possession of the whole world is not to be put in competition with the attainment of salvation." The man seemed to own this. He then had a good deal of conversation with me; and, among other things, asked, what led me to hope that the word of Christ preached or distributed among the people, most of whom I never see again, will avail to their conversion? I replied, "The promise and declaration of our Lord himself, 'I, if I be lifted up, will draw all men unto me.' 'And other sheep I have, who are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd.'" He asked, when this was to take place. I said, there was no time fixed by the specification of a number of years; but that, as in matters of agriculture, when a piece of land is to be ploughed and sown its inequalities are levelled, so whenever and wherever believers in the Redeemer find their fellow-men made accessible to them in the events of God's providence, they feel that they are called on to attempt to glorify him by spreading the knowledge of his word and the savour of his name, and both implore him to have respect to his covenant and expect he will do it, as well for the good of souls as for his own glory. "This," said the man, "is according to your

understanding of things; but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them, and it may be you hear nothing of them. But they die, and perhaps have not been changed in their minds by your books; but *the books die not: their children come to the possession of them, and argue—Our fathers accepted of these books, and kept them till death; there must be something good in them: our fathers perhaps intended we should read them, and we will read them.* Thus, by long patience and pursuing this plan, you wisely secure the changing of the minds of the children of those who take your books. This is my understanding of the matter." I told him that I laboured with no such view as to the ultimate effects of the books in the families of the men, but I looked to and laboured for immediate results in the persons of those addressed, and on whose attention the word of salvation was pressed; and that the servants of Christ had also witnessed such results of their labours, and I mentioned several instances in Hindustan, and numerous in Bengal. The man had some more talk about the possession of supernatural powers, abstraction of mind, and other things, and left me in a better mood than he had ever done before. It is really heart-cheering throughout the day to witness crowds on crowds assembling to hear the word, staying a short time, or remaining for hours; some disputing, others proposing questions, some reading, others listening; all together presenting a kind of spiritual market, in which soul-commodities are offered and taken, without money and without price, save the cost of ridicule, bantering, and such-like consequences, resulting from an acceptance of the word, or approval of its propositions.

To-day, a zamindar of the Moradabad district interested me much by his inquiries about the Saviour, and his desire to possess his entire word; his joy was very great on obtaining an Urdu Testament, and his solemn, earnest manner of thanking (though hardly able to stand from lameness), very gratifying. A pandit of Almorah, residing here, another pandit proceeding to Joypore, and a score of others, evinced great joy and thankfulness on

receiving the Sanskrit or Hindi Testaments or Psalms. Some of Maniram's relations and friends also were of the number, although they had but recently, though silently, upbraided him with his profession of Christianity, and consoled themselves under the disgrace in which they conceived their clan to be involved by his defection from the faith of his ancestors, by saying it was decreed by fate! And since they are now accepting books of the same opprobrious religion (whether to read or to ridicule their contents), it may be they deem themselves exempt from the operations of the same unavoidable decrees which doomed their brother to be an outcast.

A reader connected with the Church Mission at Meerut, told me, a bairagi had applied to him for the Hindi tract, "Idolatry forbidden of God," which he said he had read and committed to memory, but some one had lately stolen it from him; and he wanted another copy. The next day the bairagi himself came to me: some ten years ago he had obtained the tract of me at Delhi, and taking its denunciations against idolatry, and believing them to be in accordance with the divine mind, he soon commenced and happily succeeded in committing a great part of the tract to memory, a portion of which he now repeated with emphasis and in a solemn manner. I asked him to come with me to Delhi, and pressed my request, but he declined accompanying me; yet promised, at no distant period, to come and stay a few days with me. I wish this may be the case; but I much fear the wandering habits of the poor man will not suffer him to stay any considerable time, even though he should come, of which, however, I have my doubts. Thus we see, my dear brother, the silent but certain operation of one truth or other of the divine word, tending to produce conviction of sin, one flagrant, universal sin: and in this measure of good actually effected we cannot but rejoice; at the same time we shall not be deemed sanguine, if we indulge the hope that heathen minds thus convinced, will yet, in the course of his providence, and the operations of his grace, be led to God, as the only proper object of worship, the only Saviour, and the Father of spirits.

## CEYLON.

In a letter to Mr. Carey, dated Colombo, Nov. 18, 1842, Mr. Daniel says:

I hope the work of the Lord is going on in the division under my care. In most of the stations, without any great revival, an advancement is visible. In almost every one of them, members, in some cases several, have been added during the present year. The new mission on the Sugar estates bids fair to produce extensive good. Thirty-six visitations

were paid to them during the last month, and a spirit of inquiry is awakened among several of the hearers, who, as they are in a great measure from the Coromandel coast, appear, from what I have heard, likely to carry back to their own people what has been preached to them.

We regret to learn from a letter written by Mr. Harris on the 15th of December, that he had experienced a renewed attack of fever, and was in a very debilitated state. He was about to embark for England in the *Persia*, which was expected to sail in the beginning of January, and hoped to reach this country before the end of April.

### JAVA.

In a letter dated Samarang, June 23, 1842, Mr. Brückner communicates some intelligence of a more pleasing character than any which we have received from that island for some years. In perusing his communication our friends will remember that Mr. Brückner is not writing in his native language.

I am just returned from a short visit to Surabaya, a place about 250 miles from this place. I went thither by sea, as travelling by land is very expensive and fatiguing in this country. I had heard some report that in a village not far from Surabaya, a number of natives had been awakened to their spiritual concerns by reading some tracts. After spending some days in the house of a pious friend of that town, I went to the village where those people lived, at a distance from the town about twelve miles. The village I found to be a large place, containing upwards of 170 families, in a fine, fertile place, surrounded by rice fields and quantities of trees. But the number of people who professed to believe in the Lord Jesus was small, being nearly confined to one family. I found they had joined themselves into a small congregation, who met together for prayer in the evening and in the morning after rising from sleep. The number who were present, old and young, was about twenty. Several others, who had formerly joined them in prayer, had already forsaken them. However, the sight of them was very interesting to me, they being the first of the natives who call on the name of the Lord Jesus Christ; the leading man among them being an elderly man who had been twenty-four years priest of the village formerly. About four or five years ago he came once to Surabaya; when just at the bazar some one was distributing some Javanese tracts, which he had still preserved, and I found it was one of them which I had printed about twelve years ago in Bengal. Reading this tract, the contents of it left such an impression on his mind, that he could not be satisfied with his way of living: he left off to be priest, and forsook his other Mussulman practices. He at last found out the people at Surabaya who had given away the tracts, who explained its contents nearer to him, and directed him to the Saviour. They gave him also a New Testament, which he read diligently, and so became a believer in Jesus. From this time he became active in his family and among his neighbours, with the intention of leading them to Christ. This caused some

stir in the village; some joined him, others were offended, that he and his adherents were threatened to be expelled from the village, which however did not take place. I found, considering the untoward circumstances, they had made tolerable good progress in the knowledge of the gospel; for the only means they have to obtain some knowledge are a few tracts and the New Testament, and nobody with them who explains these to them. Several of them had learnt Dr. Watts's smaller catechism by heart, which they repeated to me. This little book I had formerly translated and printed in their tongue in Bengal. The first man described, expressed much sorrow about his sins, for which he looked to Christ for pardon. They said they loved the Lord Jesus, and they would rather die than forsake him. They appeared to be very affectionate one towards another; there was no jangling and quarreling among them, which is so usual among the natives. They said they loved the Lord Jesus so much, because he had loved them, that he even had sacrificed his life for them. When they met together for worship, they chanted one or two pages out of some tract; a few words in prayer were uttered by the leading man, and then he spoke a few words by way of exposition, and closed with a short prayer. I spent about two days with them, during which I had time to explain the way of salvation to them, for which they appeared very thankful. They sat always around me, asking and speaking about the new way they had found. They showed me much kindness. I would not as yet baptize them, because they did not as yet appear to me anxious for baptism. I spoke to several more of the inhabitants of the village during the time, of salvation by Christ, but several did not pay much attention to what I said, as they appeared to like their way of sins better than the way of righteousness; with one it seemed, however, that the admonition had been taken well, as he had declared he would join now the worshippers of Jesus. Several of them accompanied me cheerfully home to Surabaya, when I bade them farewell.

## WEST INDIES.

### NEW MISSION TO TRINIDAD.

Trinidad, an island about ninety miles long and fifty broad, is one of the most southern of the group familiarly called the West Indies. The tenth degree of north latitude and the sixty-first degree of west longitude cross its centre ; and it is separated from the province of Cumana, on the southern continent, by the Gulf of Paria, whence its headlands, mountains, valleys, and plains, present to the eye a magnificent scene, enamelled with perpetual verdure. Azure skies, an elastic atmosphere, beautiful rivers, forests of palms, groves of citrons, hedges of spices and perfumes, and delicious herbs and fruits, have combined to obtain for it the appellation of The Indian Paradise. It became a British colony in 1797. Its population is about 40,000, of whom the white inhabitants are scarcely one tenth.

The attention of the Committee has been directed to Trinidad, as a missionary station, by a resident on the island, Mr. George Cowen, a baptist, who has been for some years an agent of the Mico Charity, but who has long been anxious to preach the gospel to those who were ready to perish. His first communication with the Committee took place nearly two years ago ; the inquiries they instituted have been satisfactorily answered ; and the term of his engagement with the commissioners of the Mico Charity having expired, Mr. Cowen is now accepted as a missionary, to be located at Port of Spain, the principal town of the island. Before this meets the reader's eye, we trust he will be actively employed in promoting the objects of the Society. In the last letter received from him he says :—

Having now no particular object to occupy my attention here, I earnestly desire the commencement of your operations. In a private way I meet a few of our faith and order, who came from America ; to whom the intimation of a mission in connexion with them was glad tidings. A week or two since, I made a tour through a part of the colony I had not before visited, in company with a minister from America, and stayed some time with a few settlements of individuals from that country, imported here during the American war, whom we found in a state of great spiritual destitution. I was pleased, however, to find not a few of them favourably disposed to our communion, from their previous connexion with churches or congregations in

their native land ; and a few I met, who continue to unite in public worship, such as reading the scriptures and prayer. When I stated it as probable that a missionary from your Society would shortly be located in the colony, if not in their midst, they seemed rejoiced and took courage.

Since my arrival in the colony, I have been assisting them a little, though at a distance, by counselling them through deputations sent me from time to time, but never before had the pleasure of visiting them at their own homes till the occasion referred to.

At my suggestion, some months since, they commenced a small chapel, which I found somewhat advanced, and which I encouraged them to complete as soon as possible.

## NORTH AMERICA.

### THE TUSCORORA INDIANS.

Many of our readers have doubtless perused with lively interest the intelligence which has recently appeared in different numbers of the Baptist Magazine relating to the reception of the gospel by Indians on the Grand River, in the western part

of Canada, and the persecutions they have experienced. More than one hundred of these aborigines, principally of the Tuscorora tribe, have within a year been baptized on a profession of repentance towards God and faith in our Lord Jesus Christ. Their case has been repeatedly brought before the Committee; and application having been made by Mr. Girdwood, of Montreal, as Secretary of the Canadian Missionary Society, for aid in preaching the gospel among them, one hundred pounds has been voted to that Society, under a guarantee that it shall be strictly devoted to that purpose.

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## HOME PROCEEDINGS.

The term for which Mr. Saffery's services had been secured having expired, he has been re-engaged as agent to the Society in the North of England. His residence will be at Leeds.

Mr. Williams, late of Mandeville, Jamaica, has arrived in London, with Mrs. Williams, having been necessitated by the state of his health to return to this country. The voyage has greatly restored him; but we regret to add that medical opinions in Jamaica are unfavourable to his future residence in a tropical climate.

Mr. and Mrs. Tinson, and their companions, left the Downs on the 4th of February, after having been tossed about, by the violence of the winds, several days.

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The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

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## DESIGNATION.

Mr. F. Hands, late student at the Baptist College, Bristol, having been accepted for missionary labour in the island of Jamaica, was designated to the work on the 29th of December, 1842, in the baptist meeting house, Cannon Street, Birmingham. Mr. Acworth, Theological Tutor of the Baptist College, Bradford, commenced the service by reading the scriptures and prayer. Mr. James, of Birmingham, delivered a solemn and impressive introductory address on the importance of an increased measure of piety in the church, and of union among Christians to the successful prosecution of missionary objects. The usual questions were

proposed by Mr. Morgan, in answer to which Mr. Hands gave an account of his Christian experience, and of the motives which had determined him to devote himself to the service of Christ as a missionary particularly in the West Indies.

A very suitable prayer was then offered by Dr. Hoby, after which Mr. Swan, Mr. Hands' pastor, addressed a faithful and affectionate charge on the necessity of personal religion to sustain the character and to give efficiency to the labours of the Christian minister, and especially of the Christian missionary. The attendance was very large, and the

whole service, which was unusually interesting, and accompanied with refreshing tokens of the divine presence and blessing, was concluded by Mr. J. Raven.

On the following day a tea meeting was held in the school-room belonging to Cannon Street Chapel, to which Mr. and Mrs. Hands were invited by a large number of their Christian friends; who availed themselves of the

opportunity of presenting Mr. Hands with a copy of Matthew Henry's Commentary, and Mrs. Hands with a copy of the Works of the late Rev. Andrew Fuller, as tokens of their sympathy and esteem.

Mr. Swan presided on the occasion. Prayer was offered, and several interesting addresses were given, by ministers and other Christian friends.

#### CORRESPONDENCE.

My dear Brother,—

The importance of "Working Societies for Africa" is very great, and deserves the particular attention of the friends of Jesus, and of the benighted pagan. These societies have already been formed at Newcastle, Halifax, Manchester, and other places, by Christian ladies, who appropriate a part of their property and time to the supply of garments for the naked inhabitants of Western Africa.

At the present moment the natives of Fernando Po are nearly all destitute of the smallest article of dress composed of European manufacture. Their common covering is an anointing, all over the body, of palm oil and clay; with a monkey's skin, the skin and feathers from the back of a fowl, or simple fern leaves or grass, attached to a withe, which goes round the loins. On their great *bala*, or play days, they assemble to dance, and to feast, dressed up in a way too fantastic to be easily described. Besides the common covering of palm oil, the face and body are painted in various ways. One eye is red, the other yellow, and the other parts of the face are white or blue. The hair is adorned with clay, in pieces like red wax tapers; the brow is dressed up with vertebrae of snakes and skulls of monkeys. The hat is like a large basket, also fitted up with goats' horns, feathers, and the skins of snakes. Other parts of the body are ornamented with pieces of shells, bones, charms, wooden bells, pieces of goat's fat, skins of the wild cat, and tails of monkeys. The wedding dress is a covering of wood ashes, above the covering of palm oil, and a profusion of ornaments in the form of shells, bones, skins of the wild cat, and tails of the African sheep. Most of the young people, and those who are termed poor, are in a state of all but entire nudity; and very many are naked altogether.

It is right that every benevolent soul should feel for those who are now in that state in which

Britons *once* were, in some of the ages long since gone by. It is necessary that clothing should be supplied, not only for the aborigines of Fernando Po, but also for most of those we have visited, and intend to visit, on the adjacent continent. All those who apply to us for regular instruction, and those who may attend our schools, we intend to clothe; and shall encourage civilization to the utmost of our power by disposing of clothes to those who agree to wear them. As this cannot be done at the expense of the Missionary Society, I desire to urge the matter upon the attention of our benevolent friends who have at their disposal remnants, &c.; and upon ladies who have hitherto been forward in their works of faith and labours of love.

The following practical suggestions may assist in the formation of such "Working Societies for Africa."

1st. Those who agree to make up garments should meet to work, if possible, once a week. The vestry or chapel is, on various accounts, the best place for this purpose. The best time for meeting is from two to five o'clock, P. M. This will give three hours for work, and leave the evenings, generally sufficiently occupied, free.

2nd. The interest and profit of all will be promoted by one of the party reading those books and missionary notices from which information may be gathered on the natural history of Africa, and the moral and spiritual condition of its inhabitants.

3rd. On the purchase of materials. Many will give their money freely for these, who will not support our mission. The funds necessary to sustain that need not be diminished in the smallest degree. The materials required for the garments are of the cheapest description. Cotton goods of any kind will do. In almost every town there are tradesmen who have prints out

of fashion, old stock, &c., which they will give or sell at the cheapest prices. Manufacturers also may be solicited for damaged pieces.

4th. In reference to the size and shape of the garments. It is enough to say, that a frock or gown for the females, of the simplest description, to draw at the neck and waist, with either long or short sleeves, would do exceedingly well. For the males, a shirt to button at the neck and wrists would be all that we should at first require. These frocks and shirts should be of all sizes, from that of the child in the mother's arms to the full grown man and woman. They should be made to reach about half way from the knee to the ankle.

In addition to the benefit which the poor African will himself receive from these Christian efforts, the missionary cause will also receive advantage. In return for *presents* of clothing, yams, fowls, and other necessaries will be *freely given* to your missionaries, whose expenses will thereby be diminished, while their comforts and their usefulness are increased.

The supply cannot be too large, and for some time to come there will be full scope for the diligent exercise of this labour of love. The self-denial which in some cases it may require is small, when compared with that of the wives of missionaries, who, in dwelling among the uncivilized tribes of Africa, will endure for Christ's sake a trial of delicacy more painful than to "breathe the tainted air of that burning clime."

I remain, my dear brother,

Yours very affectionately,

JOHN CLARKE.

Waltham Abbey, Feb. 10, 1843.

My dear Brother,—

I hope you will be able to find room in the next "Herald" for the following extracts from letters I have recently received. The first is from our much respected and zealous friend the Rev. J. Millard, of Lymington. The second I have recently received from a young friend in Sussex, whose example will, I trust, be imitated by others. I have no doubt that in old coins there is much "hoarded wealth" in the church, the contribution of which to the missionary cause will afford more real gratification to its possessors, than the indulgence of their antiquarian tastes. I am glad of this opportunity of bringing the subject before the attention of your readers, for although the case which affords it is not the only one which has

recently come under my observation, it is the first in which I am able to present the sentiments and feelings of the contributor.

From the Rev. J. Millard.

"You are aware that I undertook a voyage to Guernsey and Jersey on behalf of the Mission. In Guernsey more was collected than was ever done before. I visited the three French baptist churches in the island, and although I could not speak French, yet through an interpreter much information was communicated to the friends assembled, who appeared much interested. The meetings were well attended. It was the first time that a deputation from the parent society had visited the French churches, who were gratified by the attention thus paid them. In future I hope they will always be noticed. Such marks of regard from their English friends they value, and it has a beneficial influence on their religious interests locally. In Jersey the baptist interest was in a ruinous condition. The church had not met for months prior to my visit; the chapel had been closed during that period, and was about to be sold to the French Catholics. I was, however, allowed the use of it for the Lord's-day, and for a public meeting. Before I left Jersey matters were put in a train to resuscitate the baptist interest. The friends now meet in another chapel, which was then vacant; have a good man for their minister, and pleasing prospects before them. Another year the Mission will be more assisted."

From B—, Sussex.

"Will you be so kind as to apply the contents of the enclosed purse to the furtherance of the missionary cause? They are old coins, many of which I have had by me for many years. I do not know that there is one of any extra value, but I thought if there were you would know, and could make the most of it. This consideration induced me to send them to you. Were I certain they were only valuable as money, I should not trouble you with them, but remit the amount. I did not think it was right to keep them (although I value them on account of their reminding me of bygone days) while the Jubilee trumpet was sounding, and every exertion is needed. Excuse my saying so much about them, as they are so very trifling."

I am, my dear Brother,

Yours affectionately,

P. J. SAFFERY.

Dear Sir, *Ramsgate, Feb. 6, 1843.*

When this appears in your periodical there will be only thirty days before the annual missionary accounts will be made up for the Report of 1843. I am anxiously hoping to hear that the Jubilee fund has neither directly nor indirectly diminished the regular income of the Society, and that the same amount reported for the general purposes of the mission in 1842, will at least be reported in 1843.

It is the easiest thing in the world for each baptist church throughout town and country to refer forthwith to the Report of 1842; and if their statement for 1843 be larger in amount, so much the better, but if it be at all smaller, let such deficiency be forthwith supplied, that the Jubilee fund may be an entire bonus.

I am, dear Sir,

Yours faithfully,

J. MORTLOCK DANTELL.

### ANNUAL MEETINGS IN LONDON.

The arrangement of the Annual Meetings held in April will be found to differ this year from that of preceding years: it is designed that they shall occupy portions of two weeks, one week having been found too short for the meetings of the various societies of our denomination.

The following is the list of meetings of the Baptist Missionary Society:

*April 20. Thursday evening, half past Six. Surrey Chapel.*

Annual Sermon, by Rev. C. ELVEN, of Bury.

*April 23. Lord's Day.*

Sermons at the various chapels throughout the Metropolis.

*April 24. Monday afternoon, Two o'clock.*

Juvenile Meeting at Finsbury Chapel.

*April 26. Wednesday morning, Twelve o'clock.*

Lecture by JOHN SHEPPARD, Esq., of Frome.

*April 27. Thursday.*

Annual Meeting, in the morning at Exeter Hall, and in the evening, by adjournment, at Finsbury Chapel.

### LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Nov. 16 and 17, Dec. 17; Rev. W. W. Evans, Nov. 16, Dec. 16.—Entally, Rev. G. Small, Nov. 15.—Patna, Rev. H. Beddy, Nov. 15.—Monghyr, Rev. J. Lawrence, Nov. 11.—Barisaul, Rev. S. Bareiro, Nov. 9.—Agra, Rev. T. Phillips, Dec. 8.

CEYLON.—Colombo, Rev. E. Daniel, Nov. 18, Dec. 19.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Sep. 14 (from Colombo), Dec. 22.

### WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Nov. 15; Rev. S. Oughton, Dec. 17, Jan. 2.—Port Maria, Rev. D. Day, Dec. 28.—Jericho, Rev. E. Hewett, Nov. 15 (Mrs. H.), Nov. 24.—Springfield, Rev. R. Merrick, Dec. 9.—Fuller's Field, Rev. W. Hume, Dec. 19.—Mandeville, Rev. J. Williams, Nov. 15 (Mrs. W., from Vale Lionel), Dec. 1.—Salter's Hill, Rev. W. Dendy, Nov. 1.

—Old Harbour, Rev. H. C. Taylor, Dec. 6 and 28.—Montego Bay, Rev. T. Burchell, Dec. 7.—Falmouth, Rev. W. Knibb, July 30, Nov. 18, Dec. 6 and 16.—Manchioneal, Rev. J. Kingdon, Dec. 1.—Lucrea, Rev. E. J. Francies, Dec. 15.—Ebony Grove, Rev. J. Reid, Dec. 16.—Brown's Town, Rev. J. Clark, Dec. 13.—Savanna-la-Mar, Rev. J. Hutchins, Dec. 7.—St. Ann's Bay, Rev. T. F. Abbott, Dec. 5.—Stewart Town, Rev. B. B. Dexter, Nov. 17.—Chebucton, Mr. J. A. Hoskins, Nov. 7.

BAHAMAS.—Nassau, Rev. H. Capern, Dec. 6.—Turk's Island, Rev. W. Littlewood, Oct. 31.

TRINIDAD.—Port of Spain, Rev. G. Cowen, Nov. 15.

HONDURAS.—Belize, Rev. A. Henderston, Nov. 19.

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, Oct. 28.



	£	s.	d.
<b>HERTFORDSHIRE.</b>			
Ware—			
Medcalf, Mr., Christmas Cards .....	1	1	8
<b>HUNTINGDONSHIRE.</b>			
Kimbolton—			
Coston, Miss, Christmas Cards .....	0	18	0
<b>KENT.</b>			
Dover, Salem Chapel—			
Collections .....	14	9	3
Contributions .....	25	0	0
Do., Sunday School .....	0	14	11
	40	4	2
Acknowledged before...	20	0	0
	20	4	2
<b>LANCASHIRE.</b>			
Haslughden—			
Hindle, Miss, Christmas Cards .....	0	10	0
Liverpool, Pembroke Chapel—			
Sunday School, fourth half yearly payment for 2 orphan children .....	4	0	0
<b>LEICESTERSHIRE.</b>			
Bottesford—			
Haigh, Rev. J., Christmas Cards .....	0	10	6
Leicester, Charles Street—			
Collection .....	19	4	3
Contributions .....	42	6	7
Do., Juvenile Society .....	8	10	4
Do., Sunday Scholars .....	0	8	0
<b>MONMOUTHSHIRE.</b>			
Bethel, Bassaleg—			
Collections .....	1	0	6
Contributions .....	3	12	6
Newport—			
English Church—			
Collections .....	10	2	4
Contributions .....	5	7	0
Welsh Church—			
Collections .....	2	18	4
Contributions .....	4	14	4
Tredegar—			
Collection, Welsh Chapel .....	4	13	11
Do., English ditto .....	1	6	0
Contributions .....	1	6	0
<b>NORTHUMBERLAND.</b>			
Newcastle—			
Tuthill Stairs, by Mr. Potts, Christmas Cd. .....	0	18	11
<b>NOTTINGHAMSHIRE.</b>			
Collingham—			
Nicholls, Mrs., for Africa .....	5	0	0
<b>SOMERSETSHIRE.</b>			
Bedminster—			
Boyc, Rev. Mr., for Native Agency, Jamaica .....	100	0	0
Paulton—			
Gerard, Miss, Christmas Cards .....	0	16	0

	£	s.	d.
<b>SUFFOLK.</b>			
Eye—			
Contributions .....	9	5	6
Sunday School .....	1	4	6
Ipwich—			
Contributions, by W. Pollard, Esq. ....	3	7	0
Mildenhall—			
Owers, Miss, Christmas Card .....	0	16	6
<b>SUSSEX.</b>			
Battle—			
Collections and Subscriptions .....	3	14	6
Brighton—			
Coll., Public Meeting .....	17	6	1
Ditto, Bond Street Chapel .....	10	5	5
Ditto, Tabernacle .....	1	7	0
Contributions .....	28	6	5
Do., Sunday School, Bond Street .....	3	2	0
Do., do., Richmond Hill .....	1	15	0
Chichester—			
Orchard, Mr. ....	1	1	0
Eastbourne—			
Collections .....	0	19	6
Forest Row—			
Collection .....	3	11	0
Boxes .....	1	16	0
Haileham—			
Collections and Subscriptions .....	10	0	0
Hastings—			
Contributions .....	8	19	8
Ditto, for Africa .....	0	7	8
Horsham—			
Collection .....	1	11	6
Contributions .....	2	7	0
Lewes—			
Collections and Subscriptions .....	31	5	6
Midhurst—			
Collections .....	9	0	0
Newick—			
Collections .....	7	14	6
Contributions .....	8	15	0
Do., Sunday School .....	0	10	6
Rye—			
Collections, &c. ....	5	0	0
Contributions in farthings, for Africa .....	1	16	0
Uckfield—			
Collections .....	5	1	0
Contributions .....	3	12	8
Do., for Translations .....	1	0	0
Wivelsfield—			
Collection .....	1	0	3
	181	5	2
Acknowledged before...	153	16	0
	27	9	2
<b>WARWICKSHIRE.</b>			
Birmingham—			
B. .... A. S. ....	1	1	0
Middleton Cheney—			
Sunday School .....	0	17	4
<b>YORKSHIRE.</b>			
Ripon—			
Earle, F., Esq., M.D. ..	6	6	6
↑ Earle, Mrs., Christmas Cards .....	1	0	0
<b>NORTH WALES.</b>			
Newtown .....	10	5	2

	£	s.	d.
<b>SOUTH WALES.</b>			
Aberavon—			
Collection .....	1	13	8
Aberdare—			
Collection .....	0	12	4
Howells, Mr. W. ....	1	0	0
Bettws—			
Collection .....	0	4	1
Bridgend—			
Collection .....	2	12	11
Contributions .....	7	15	1
Do., Sunday School .....	1	7	6
Caerphilly—			
Collection .....	2	6	10
Contributions .....	1	18	10
Cardiff—			
Bethany—			
Collection .....	15	5	1
Contributions .....	29	12	6
Do., Sunday School .....	0	12	9
Tabernacle—			
Collection .....	3	16	9
Contributions .....	6	6	11
Corntown—			
Collection .....	0	10	0
Cowbridge—			
Collection .....	1	7	4
Vestry Box .....	1	6	8
Hengoed—			
Collection .....	0	16	5
Do., at Berthlwyd... ..	0	11	10
Contributions .....	2	18	6
Hirwain—			
Collection .....	1	7	0
Contributions .....	2	9	0
Lisfane—			
Collection .....	0	11	0
Llwyni—			
Collection .....	0	4	6
Neath—			
Collection, Rev. H. Hughes .....	2	13	2
Do., Tabernacle .....	1	1	0
Contributions .....	3	11	0
Paran—			
Collection .....	0	5	0
Pembroke—			
Collection .....	6	18	1
Pembroke Dock—			
Bethany—			
Contributions .....	7	12	9
Contributions .....	20	17	10
Davies, Mrs., Old Coins, for Africa. ..	2	5	0
Penrhygoc—			
Collection .....	1	7	0
Penyvai—			
Collection .....	0	15	0
Sardis—			
Collection .....	1	5	0
Saron—			
Collection .....	1	5	0
Waintroda—			
Collection .....	0	15	0
	137	19	4
Acknowledged before ...	65	0	0
	72	19	4
<b>SCOTLAND.</b>			
Berwick on Tweed—			
Christmas Cards .....	3	3	2
Blackhill—			
Bible and Missionary Society .....	2	0	0
Echt—			
Baptist Church .....	2	16	0
St. Andrews—			
Henderson, T. P., Christmas Cards ...	1	9	0

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1843.

£ s. d.		£ s. d.		£ s. d.	
A Friend, by the Rev. J. Clarke, for <i>Missionary Vessel</i> .....	5 0 0	Dodson, Mr. ....	1 0 0	Pilbriht, Great .....	2 12 0
A Friend, by the Rev. J. Haigh, for <i>ditto</i> .....	1 1 0	Driffield .....	21 18 3	Riddings .....	1 10 0
Accoring .....	28 1 6	Ellis, P., Esq. ....	25 0 0	Rayleigh .....	4 0 0
Addlestone .....	7 10 0	Ensham .....	2 3 0	Do., for <i>Miss. Vessel</i> ..	1 0 0
Amersham .....	12 11 6	Evesham .....	13 8 4	Russell, Rev. Joshua,	
Arlington .....	11 9 2	Fairford .....	4 0 0	<i>balance</i> .....	100 0 0
Ashton .....	0 15 0	Frome .....	186 4 0	Stockton, Tea Party ...	1 10 0
Ashford, additional .....	2 6 0	Fynnon .....	4 0 0	Stowey .....	8 0 0
Brecon .....	14 4 0	Giles, Mr. W. ....	1 11 1	Sherring, R. B., Esq. at	
Bloxham .....	6 10 0	Graham's Town .....	385 13 0	<i>Jubilee Breakfast in</i>	
Borslem .....	10 0 0	<i>Do., Sunday School ...</i>	15 14 2	<i>London</i> .....	100 0 0
Bourton on the Water ..	26 5 0	<i>Do., Kat River</i> .....	15 10 6	Street .....	2 12 0
Borobridge .....	8 14 0	Greenwich, Collection ..	11 11 11	Sible Hedingham .....	2 10 0
Burford .....	4 17 8	<i>Do., Bunyan Chapel ..</i>	2 9 2	Sibley, Rev. J. King, &	
Barclay, R., Esq., for		<i>Do., Mr. Holland</i> .....	5 0 0	<i>friends</i> .....	5 0 0
<i>Africa</i> .....	10 0 0	<i>Do., Wire, D. W., Esq.</i>	10 0 0	Salford, Ebenezer Sun-	
Bridgnorth, by Mr. J. M.		<i>Guiting, Naunton, &amp;c...</i>	21 1 10	<i>day School</i> .....	1 0 0
<i>Sing</i> .....	10 0 0	<i>Hamsterley</i> .....	2 2 0	<i>Shipstone</i> .....	13 2 8
Birmingham, Mount Zion		<i>Hook Norton</i> .....	6 3 4	<i>Scarborough</i> .....	82 0 10
<i>Chapel</i> .....	16 5 0	<i>Hunmauby</i> .....	2 8 9	<i>Shields, North</i> .....	6 0 0
Burton Latimer, add. ...	0 5 0	<i>Hengoed</i> .....	1 3 6	<i>Salter, Samuel, Esq.,</i>	
Beaumaris .....	2 13 5	<i>Harris, R., Esq., Leicester</i>	100 0 0	<i>Trowbridge</i> .....	250 0 0
Bagshot .....	4 1 4	<i>Honiton</i> .....	4 11 0	<i>Sunderland</i> .....	18 13 0
Budleigh Salterton .....	1 7 0	<i>Kilham</i> .....	8 0 0	<i>Sheffield</i> .....	100 0 0
Bishop Burton .....	8 0 0	<i>Leamington</i> .....	22 6 0	<i>Shayer, Mr.</i> .....	1 0 0
Bridgewater .....	6 0 6	<i>Lechlade, &amp;c.</i> .....	11 12 3	<i>Stow on the Wold</i> .....	3 12 0
Burrowbridge .....	4 5 4	<i>Llanryhd</i> .....	0 9 4	<i>Thornbury</i> .....	30 14 0
Burlington .....	40 0 3	<i>Lockerley</i> .....	5 5 0	<i>Tonge, Mr., by Mr. Cad-</i>	
Bradford, Yorkshire, Cds	0 17 10	<i>Milton</i> .....	3 2 0	<i>by</i> .....	1 0 0
Crickhowell .....	5 0 0	<i>Monghyr, by Rev. J.</i>		<i>Tewkesbury Sunday Sch.</i>	5 8 0
Chadlington .....	3 2 0	<i>Lawrence</i> .....	69 17 10	<i>Talyvern, near Machy-</i>	
Colchester, Collection ...	11 19 8	<i>Newtown</i> .....	29 4 6	<i>alleth</i> .....	1 5 0
<i>Do., Tea Meeting</i> .....	7 14 5	<i>Norwich, on account ...</i>	200 0 0	<i>Unicorn Yard</i> .....	5 18 0
<i>Do., Collected by Miss</i>		<i>Nicholls, Mrs., Colling-</i>		<i>Pope, R., Esq.</i> .....	2 2 0
<i>Patmore</i> .....	5 7 6	<i>ham, for Theological</i>		<i>West, E., Esq., Amer-</i>	
<i>Do., Thank Offering</i>		<i>Library</i> .....	1 0 0	<i>sham</i> .....	50 0 0
<i>from a Soldier from</i>		<i>Middleton in Teesdale ..</i>	8 7 4	<i>Wincanton, Rev. G. Day</i>	
<i>abroad</i> .....	2 0 0	<i>Newcastle on Tyne—</i>		<i>and friends</i> .....	22 4 8
Cloughfield .....	7 6 6	<i>New Court, additional</i>	150 0 0	<i>Wantage</i> .....	13 10 0
Chipping Norton .....	11 5 10	<i>Tuthill Stairs, do.</i> .....	18 10 0	<i>Wallsend</i> .....	4 4 0
Church Street .....	12 10 0	<i>Oxford</i> .....	50 0 3	<i>Whitehaven</i> .....	7 20 0
Cutsdean .....	3 6 0	<i>Payne, Rev. W., Ches-</i>		<i>Woodstock</i> .....	5 10 0
Carlisle, Messrs. Strahan		<i>ham, additional</i> .....	1 0 0	<i>Worcestershire, on ac-</i>	
<i>and Kennedy</i> .....	1 5 0	<i>Penny, John, Esq.</i> .....	50 0 0	<i>count</i> .....	80 8 6
		<i>Pembroke Dock</i> .....	13 1 0	<i>Old Coins, from Mrs.</i>	
		<i>Do., for Miss. Vessel</i> ..	1 0 0	<i>Sargent, of Battle.</i>	
		<i>Do., Bethany</i> .....	2 0 0		

## ERRATUM.

The Contributions to the Jubilee Fund from High Wycombe, in the January Herald, should have been as follows:—

	£ s. d.
Messrs. Hearn and Veary, donation .....	40 0 0
Messrs. Cuming and Stoneman, do. ....	5 0 0
Mr. C. Stoneman, do. ....	1 0 0
John Wilkinson, Esq., do. ....	2 0 0
Proceeds of Tea Meeting .....	6 6 2
Collected by Mr. James Packer .....	2 10 0
<i>Ditto</i> Mr. Veary .....	2 2 6
<i>Ditto</i> Mr. Vernon .....	2 5 0

61 3 8

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.



GRAHAM'S TOWN, SOUTH AFRICA.

## GRAHAM'S TOWN, SOUTH AFRICA.

The annexed view of Graham's Town will doubtless afford pleasure not only to those who knew formerly the esteemed pastor of the baptist church there, but to others also who have read the letters from him, recently published in the Herald. The town itself, which is about 400 miles east of Cape Town, and about 100 north of Algoa Bay, is a place of considerable importance, being the capital of the province of Albany. Application having been made to the Committee about twelve years ago by some baptist residents, and seconded by the representations of missionaries from other societies in the neighbourhood, Mr. Davies was selected for this station, and sent out in 1831. After having been shipwrecked and compelled to return to this country, he arrived there the following year, and was successful in his labours till removed by death in 1837. The church having again applied to the Committee for a pastor, Mr. Aveline was appointed as his successor, and arrived at the station which he still occupies with great acceptance, at the end of 1838.

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## EAST INDIES.

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### CALCUTTA.

The safe arrival of Mr. and Mrs. Leslie, with other pleasing intelligence, is announced in a letter received from Mr. Leslie a few days ago: it is dated Calcutta, Jan. 18, 1843.

Through the tender mercies of a gracious God, we reached this place in safety and in health, on the 27th of last month, after a voyage of four months and two days, having sailed from Portsmouth on the 25th of August. Nothing particular occurred during the voyage. We had the usual occurrences of a little boisterous weather now and then; and a bit of a gale, which injured us in nothing but in the loss of a sail or two, and in the giving of those who kept out of bed (among whom I was one) a few tumbles, which left behind them a black mark here and there. Although there were about 230 souls on board, we had not a single death, and very little sickness—a rare occurrence in a voyage of such length, and with a company so great. I distributed a number of tracts among the soldiers and sailors; and now and then preached to them after the reading of the prayers by the captain.

The good folks in Calcutta having heard that I was on my way out, had a meeting a month before I arrived, and came to the

unanimous resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled pastor. In this resolution brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. Consequently I had hardly set my foot on shore, when a letter containing this resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it. I am at a loss to know what to do. I have no liking to Calcutta as a place. I fear I may not suit the people. My prepossessions are in favour of a residence in the interior, where I can rove about on foot among the natives, as I have often done; and where I can labour without the restraints which are imposed upon a missionary in such a place as the city of palaces. I hardly designed to return to Monghyr, that place being amply supplied by brethren Moore, Lawrence, and Parsons, all of whom are attached to the station; but I had it in my heart to go and settle in some

place as near to the hill tribes as possible. Though I suffered from having been among them formerly, yet I long for their salvation. On the other hand, it is plain that some one is required for Circular Road. Dr. Yates says that he cannot go on preaching and translating too; and that if he has to continue both, he will ere long have to give up all. Now, it is of the very highest importance to the cause of God that his life should be continued. I have, therefore, determined for the present to remain, and relieve, or rather aid him; for he says he will still preach now and then. Should I discover that Calcutta does not suit me, or that I do not suit the people, I shall then feel at liberty to take myself off whatever be the consequences. I hope you will write just two lines by the next mail, to tell me what you and the Committee think. If you disapprove of my remaining here, I shall, without the smallest reluctance, bend my steps up into the interior. In the meantime I do not intend to give myself wholly to the English church. There are thousands and tens of thousands here, who speak the Hindoostanee, and to whom I can preach as often as my strength will allow.

Since my arrival here, a series of meetings have been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together—all on a perfect equality—and both taking a share in the proceedings of the meetings. There were Bengalee prayers and English prayers—Bengalee sermons and English sermons, and Bengalee letters

and English letters. I conceive that nothing more interesting has as yet taken place in the history of our mission in the east; and I conceive too, that the first grand step has been taken for the complete independence of the churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts; and I think the bond of union formed betwixt them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the college. The believers were certainly of one heart and of one soul. It seemed to me the nearest approach to heaven of anything I had ever seen. There was no parade, no show. All seemed to be at work with one end in view—the glory of God and the good of men. I am not singular in my opinion. All, I believe, had the same views and feelings with myself.

All the missionaries here are pretty well at present. Dr. Yates seemed the most feeble amongst us; but he contributed in no small degree to the interest of the meetings held at Serampore. I dare say you will have from some other brother a more interesting and extended account of what was said and done than I can give you.

### INTALLY.

A letter from Mr. Small, dated Dec. 14, 1842, contains interesting though painful intelligence.

“ My last letter to you gave an account of the baptism of one of the young men of the first class in the Intally Native Institution—the first fruits of my ministry here. We were then full of rejoicing and hope. But alas! how soon has our joy been turned into mourning! He has been forcibly carried off by his cruel and deluded relatives, and as yet all our efforts to recover him have been unavailing. However we are not altogether without hope, and perhaps before this is despatched I may have to add, that we have at last succeeded. He is still in the Lord's keeping—though we know not where—and not a hair of his head can

fall without his permission. Even in the fiery furnace, or the lion's den, he may be preserved from harm. And, at the most, our heathen adversaries can but destroy the body or the mind; they cannot touch the soul. That is immortal, in the highest sense, we trust, in his case. Once *dead* in trespasses and sins, *even as others* (oh, how many others!), but now endowed with everlasting life!

We have been making every effort in our power, but hitherto without avail, even to discover where the young man is. However, we are not destitute of hope, either that he will be rescued by the hand of the law or that

he will make his escape, or that his friends may from heathenish principles and the dread of losing caste by living and eating with an acknowledged Christian, be induced to let him go. Thank God, I escaped unhurt from the affray; and we are both (my dear wife and I) quite well. The school has not been affected by the baptism, &c., so much as it was feared it would. At present there are upwards of seventy in regular attendance, the

roll list showing at least double that number. It is a distressing thing that the most promising lads are taken away, in general, just at the time when there is most hope of them, as to conviction and impression. It is so at all our mission schools. We were present at the examinations of the Benevolent and Native Christian Institutions this week, and most satisfactory they both were.

### MONGHYR.

The following is part of a letter from Mr. Lawrence, dated January 13th, 1843.

The African mission appears to be one of great importance, and distant as we are, still it occupies many of our thoughts and prayers. Oh that the people in this country were as ready to receive the gospel as many of the poor Africans appear to be! How would our hearts leap for joy, to hear some of the landholders, or head men of the villages around us, inviting us to come among their people to instruct them in the truths of the gospel; or even to discover among the common people any thing to be compared to the earnestness manifested by many of the Africans to learn the way of salvation. But, alas! seldom do we see any sincere and earnest desire manifested to know the truth; and few indeed are the inquirers of whom we can entertain any favourable hope. Ignorance and vice, in a thousand forms, enslave the whole mass of the people; and they are bound as with fetters of iron and brass. Small, indeed, is the whole number of those who manifest any uneasiness with their degraded condition; and only one, here and there, escapes from it. How rare is the inquiry, "What must we do to be saved?" It is an affecting, and to me almost an overwhelming fact, that no new cases of hopeful inquirers have presented themselves here throughout the whole of the last year. All this time has passed away, and not a single soul from among the heathen, to our knowledge, has been converted! The word of God has been preached in our chapels, in the bazaars, in the villages and towns, both near and distant. European and native agents have been employed; books have been distributed; multitudes have heard the gospel, and some have seemed to assent to the excellency of it; yet still we have to take up the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?" There is none that "seeketh after God;" there is none that saith, "Where is God my Maker?" As for the blessed Saviour, the Lord Jesus Christ, "we cannot believe on him," many say, "because we cannot hear or see

him." Others say, "We have deotás (deified heroes) of our own, and have no need of Christ." "It is not good," say some, "to change the ancient religion of our forefathers for a new and foreign religion. Such conduct is base beyond description: we will not bear of Christ." "Your religion is true and excellent," say others, "and we would embrace it; but then we must lose our caste, our honour, our maintenance, our all; and what would become of us?" "Your religion is altogether false," say the haughty Mahometans: "you have corrupted the gospels; you call Jesus the son of Mary, the Son of God; and you make him, who was only a prophet and a man, equal with God." Thus are we daily constrained to hear the adorable Redeemer spoken of with scorn and contempt, abuse and blasphemy. But though we are wounded we are not surprised, for when he went to "his own," they received him not, but mocked and crucified him. What can we then expect from these sinners of the gentiles, but that they would despise and reject him too? How true it is that "men love darkness rather than light, because their deeds are evil!" Could the dear praying people of God in England witness the depths of wickedness into which the natives of this country have sunk, they would not be surprised that the gospel makes so little progress among them; but they would surely pity them more, and wrestle with God more earnestly on their behalf. Notwithstanding all that is sad and distressing, there are some things to encourage us. We can preach without molestation, and we are often heard without interruption. The truths delivered do sometimes reach the conscience, and produce a degree of concern and inquiry; and though these impressions have not issued in the conversion of any recently, as we know of, yet it is manifest that the word of God is not powerless, and the hearts of our hearers are not utterly inaccessible. Many also have a better conception of the pure and exalted character of Christianity;

and there seems to be a growing conviction that it will ultimately prevail in this idolatrous land. I do think that a gradual revolution is taking place in the minds of the people respecting their own religion and Christianity; and that a change in favour of the latter has been effected in no small degree by missionary efforts. We may therefore, even while looking at the present state of things, take courage; and though we cannot but be distressed at the present paucity of our converts, we may yet anticipate the time when the once degraded natives of this land will flock to the temples of the living and true God, as "doves to their windows."

Since the commencement of the present cold season, brother Parsons and myself, with our native brethren, have been alternately itinerating in the surrounding villages, accompanied by a German brother of Mr Sturt's mission. We have, on the whole, met with an encouraging reception; though nothing of a very interesting character has occurred under my own observation. On the 21st of December, 1842, brother Parsons, accompanied by brother Hurtur and two native brethren, set out on a journey to Gya, in the hope of being present at a large mela. They were delayed several days on the road, and were obliged to take a very circuitous route, through Patna, in consequence of a very heavy fall of rain a few days after they left home. They reached Gya, in health and safety, on the 4th inst., after a journey of about 140 miles, most of which, I believe, they performed on foot. They propose remaining some days at Gya, and then returning to Patna, and from thence to take a boat to Monghyr. Brother Moore, whose health and spirits have been remarkably good lately, preaches for us very regularly, once or twice a week. After brother Parsons's return, if we should be all spared and well, I hope to visit a large mela, on the banks of the river, to the east of Monghyr.

All things relating to our church members and congregations continue much as they were, excepting that we have lost two more members by death, making a total of seven

members deceased during the past year. Thus it has pleased the Lord to diminish our numbers by taking some of our little company to join the assembly before the throne above. Well! painful as the loss of some of them was, it is still delightful to hope that they are now with Christ in glory. And if we have had no additions to fill up their numbers, we have at least to be thankful that none have forsaken Christ for the world; and that most of our dear people have been enabled, through grace, to abide faithful.

In the minds of some of our young people I do hope the Spirit of God is at work. Two or three have recently appeared much concerned about the salvation of their souls. Oh that this may issue in a revival of the Lord's work among us!

We have been highly gratified at receiving a letter from our dear friend Mr. Leslie, and thankful to find that he, and all his, have safely arrived in India. The church in Circular Road have invited him to remain with them, but when he wrote to us he had made no reply to this invitation. All at Monghyr will be sorry to lose him. We have, therefore, written him a letter unanimously inviting him to return to Monghyr, if he can do it consistently with his sense of duty. His services are doubtless much needed in Calcutta, and so they are in this part of India. May he be guided into the *right* way!

I have much reason to be grateful for the mercies of God to my family, at the beginning of this new year. Though my dear wife is much afflicted, yet she is still wonderfully spared and supported under her weakness and sufferings. Our dear children too are all well; our second little boy, who we feared would not live, has improved much, and now affords us hope that he will outgrow his complaints. Our interesting charge, John Dyer Parsons (dear to us as our own), I am thankful to say, is coming on remarkably well, and promises to be a fine lively child. Thus amidst all our trials, goodness and mercy are following us day by day, and year after year. To God, the author of all, be unceasing praise ascribed!

## BURISAU.

Mr. Bareiro and the small church under his care have partaken of the general desire among our brethren in distant stations to express sympathy with the rejoicings of the Jubilee. He has written to Mr. Russell thus:

Your affectionate communication, dated 27th Jan. 1842, together with the Circular of the Jubilee Committee, has been duly received; and, consonant to the request con-

tained therein, the jubilee year of our mission was ushered in by us by prayer and thanksgiving for the goodness of the Lord vouchsafed to our little church here, and to

our denomination in general, through the last fifty years. For this purpose we set apart the last day of this never-to-be-forgotten period, and met together thrice for reading such psalms as abound in confession of our unworthiness, and promises of the enlargement of our Saviour's kingdom, meditation, and praise; while, too, the occasion was not forgotten, in private, by each of us; the whole of which, we would fain hope, was blessed to us. For my own part, a review of the extent and continuance of my individual mercies, coupled with what has been manifested to our mission so specially, by which it could assume, from so low a beginning, its present position in the great work of the evangelization of the world, utterly overpowered me. Surely, O Lord, "to us belongs confusion of faces." "Thy goodness is marvellous!" Connected with the crowd of reflections which led me thus to magnify the Lord, and to humble myself, was another in reference to the grace bestowed upon the venerable founders of our mission, which enabled them to think so enlargedly, and to "attempt" (to use the language of the first) so greatly, and which rendered them Christian heroes indeed, in this difficult enterprise. When we consider how disproportionate were the means at first, and for a considerable time afterwards, to the great object, and other peculiar obstacles under which this great work originated, and which served only to quicken them on, and to infuse into them fresh vigour, we must confess that the grace conferred upon them, which made them "first in the race," was not ordinary in its kind or measure. Among other graces bestowed upon them, for which we ought to thank the Lord, this spiritual "gift" requires special mention, by which "they won and passed away" unto eternal glory. Oh may we strive to catch their spirit, and to obtain the grace given unto them!

Our devotional exercises having continued till the dusk of the evening, and, as our respective dwellings were at some distance from each other, we remained near each other during night, that we might meet together, on the Jubilee morning, as early as possible,

when I preached from Lev. xxv. 9, "Then shalt thou cause the trumpet of the jubilee to sound; in the day of atonement shall ye make the trumpet sound throughout all your land." After explaining the word jubilee, and the occasion on which we met, I spoke

1. Of the sabbatical year, or hallowed seventh year, of the Jews, as being one of the most remarkable institutions given by God to his chosen people.

2. Of the seventh sabbatical year, called the year of jubilee. Its two chief characters of mercy, viz., the restoration of property and the deliverance of the *captives*, and its analogy to the mercy of the gospel and redemption by Christ. 1. As to *time*. The trumpets of the jubilee were to sound on the day of *atonement*, viz., on that great day of sacrifice in Israel which prefigured the atonement of Christ. 2. As to the *manner*—with sound of trumpets, and with trumpets "of loud sound." It was universal. 3. But the chief analogy is in the  *blessings*  conferred. The one was temporal, and the other eternal. Christ himself hath spoken of its spiritual blessings. When Isaiah spoke of the day of Christ, he described it as a day of jubilee, in which "he should come to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the *acceptable year of the Lord*." This scripture was fulfilled, *at that day*, to all them that "looked for redemption in Jerusalem;" to every one who came unto Christ. It was fulfilled more completely  *afterwards* , when the Spirit was poured out from on high, and multitudes were translated "from darkness to light, and from the power of Satan unto God." In like manner it is fulfilled  *at this day* . The dispensation of the gospel, then, may be regarded as the  *jubilee of the world* . So it was considered by the heavenly host, who proclaimed it as " *glad tidings of great joy, which should be to all people.* "

These were the principal heads of my discourse, after which I subscribed fifty, and our native brethren and a sister three rupees, the whole of which sum, viz., Company's rupees, fifty-three, I herewith send.

## WEST INDIES.

### TURK'S ISLAND.

A letter from Mr. Littlewood, dated Grand Cay, Turk's Island, January 2nd, 1843, contains the following account of the scene of his labours.

We have many things to encourage us, whilst there are others over which we mourn. Our church is not perfect; roots of bitterness sometimes spring up to trouble us. Satan attacks us in different ways, and a few of our people occasionally fall a prey to his snares.

I may say, we are at times "troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed." But though every thing is not according to our desire, we have reason to be thankful that we are at peace amongst ourselves; and many are exerting their influence to advance the cause so dear to them, and their efforts have been greatly blessed, and a spirit of inquiry relative to the salvation of the soul appears to be generally excited. Of late we have had a great addition to our classes at both Cays; and our congregations

are very large, at the latter place particularly. I had expected that we should have fallen short, in our income, of last year; but by comparing it, you will find that we have more than doubled it, besides the 300 dollars for the Jubilee fund. So that whilst we have trebled our number of inquirers, we have nearly done the same in our funds. In my visit to the out-islands, from which I have just returned, I met with much to excite my sympathy and call forth the most vigorous exertion.

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## BELIZE.

Mr. Henderson writes as follows, Belize, Nov. 19, 1842:

"My last to you, I find, was dated the 17th of September, since which I have forwarded to the secretary of the Jubilee fund £35. Inclosed is second of exchange, for the same, both of which, I hope, will reach safely. I have, within a few dollars, realized the sum pre-expected in some of my former communi-

cations; the amount thereof will appear in my next half year's account, say £25 sterling. This sum I will, therefore, thank you to transfer or pay, in the meantime, to the Jubilee fund, making £60 from Honduras. I intend giving particulars in my next.

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## HAYTI.

The pleasing intelligence of the formation of a baptist church in this interesting island contained in the following extract from Mr. Littlewood's letter, will secure to it an attentive perusal. It may be advantageous, however, to prefix to it a brief description of the island, taken from Mr. Candler's account of his visit to it two years ago. "The island of Hayti," he says, "formerly Hispaniola, or St. Domingo, placed between the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 360 miles from east to west, and a breadth varying from 60 to 120 miles. Its circumference, measured by an even line, excluding the bays, is nearly a thousand miles. This island, so important for its situation and great natural advantages, is four times as large as Jamaica, and nearly equal in extent to Ireland. It is situated at the entrance of the Gulf of Mexico: is one of the four larger Antilles, and holds the second rank after Cuba, from which it is distant only twenty leagues. Jamaica lies westward of it about forty leagues; and Porto Rico, a large and now populous island belonging to Spain, twenty-two leagues eastward. On the north are the Bahama islands, at a distance of two or three days' sail; and southward, separated by 700 miles of ocean, is the great continent of South America.

"A line of demarcation, in some places artificially drawn, formerly separated the Spanish part of the island from the French; but there is now no political distinction of territory, the whole country being united under one political head, subject to the same laws. The ancient part of the island, where the Spanish language is still spoken, embraces more than two-thirds of the soil, and contains only one-sixth of the inhabitants. The population of the Spanish part is estimated

at a hundred and thirty thousand; of the French part, nearly seven hundred thousand. The French, or western territory, is the only part of the island that has numerous towns and villages, and it is here principally that commerce carries on its exchanges with other nations. A large quantity of mahogany wood is exported from Santa Domingo, and a good deal of tobacco from Santiago and Port au Platte; all towns once belonging to the Spaniards, and still Spanish as to language and the customs of the people; but the great staples of coffee, cotton, mahogany, and dye-wood, are collected on the French side, and shipped from Cape Haytien, Port au Prince, Cayes, Gonaives, and Jacmel."

Hayti is an independent negro republic. The law forbids a white man to hold land, to exercise authority, to marry a Haytien woman, or to trade without a special license. Mr. Littlewood gives the following account of his recent visit to a part of the island, to which he had been invited by a resident.

Port au Plat is a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. It is a poor-looking place—the houses small, the streets dirty; but this is greatly compensated for by the lovely scenery, the rich verdure of the waving cocoa-nut and the majestic palm-trees growing on the gently rising plain, which lies between it and the mountain of which I have told you, gigantically rising to the heavens, and richly covered with trees of all kinds to its summit: it is nearly always capped with the clouds. It is commonly said that there are five or six thousand inhabitants in this town, who consist of white and black. The English, French, and Spanish languages are common to all. All religions are tolerated by the Haitian government, but the Roman Catholic is the religion of the people. Perhaps no place has excelled St. Domingo for wickedness. The sabbath is awfully desecrated, and the most absurd things are practised, whilst their habits are of a low kind; and it may be that the awful earthquake, lately experienced by them, is a special visitation from heaven to convince them of sin. Since the first, there have been repeated shocks, but none so severe as the first and last. The latter took place whilst we were there. The poor creatures, as if certain that God was angry with them, ran out of their houses, and prostrated themselves in the streets; others hastened to their church, where they were all day upon their knees praying to the saints. A dreadful screaming was heard at a considerable distance from every part of the town. The poor, deluded fanatics have adopted various projects to appease the wrath of heaven. The most fashionable ladies laid aside their silk and muslin dresses for sackcloth, and submitted to the humiliation of bringing sand upon their heads in boxes to their church, barefooted, through some of the principal streets. The former I saw in many cases. The priest has an unlimited influence over the lower class, and he takes care to profit by their credulity. The greatest politeness was shown us. Some of the

most respectable called to see us, and one of them with whom we conversed on the Roman faith, freely confessed that there were more abuses in his church than in any other, but he avoided those himself, and he did not think but what there were some in every society, so that by leaving his own to unite with any other, he expected that he should have to do much the same. Previous to my going there, I had received six pressing letters, the first of which I gave to Mr. Knibb; the fifth I sent to you, which I hope you have seen. I had hoped that brother Knibb would have spared my going there, as I could but ill afford the time; but for reasons given in the letter sent you, I thought it advisable to comply with their urgent request. My arrival was hailed with delight by our friends, who had long wished and prayed for a baptist missionary, but had never seen one. In this part, as well as on other parts of the island, there are several emigrants from the slave states of America, who though free, were denied their rights on account of their colour. Most of these did belong to baptist churches. Amongst them is one Samuel Vincent, who was an ordained preacher in America; he has, therefore, conducted service for them; but keeping meetings in his own house, which is a very small one, and inconvenient for persons to attend, he has done but little else than keep together a part of this small band. Since the earthquake a revival of religion has taken place amongst these people, and two villages, by the names of Cabarett and Batta, the former twenty-seven and the other thirty-six miles distant from Port au Plat, sent pressing invitations for our friends to visit them.

Our dear brother Griffin, who is a very respectable merchant in the city, hearing that there was a baptist missionary at Turk's Island, sent for me. Since then I have advised them how to proceed, to which they have most readily adhered. Thus I have endeavoured to explain the matter to you. Now to return to my stay there. It was a suitable time. Two of the friends, who had given evidences of piety, wished to follow their Saviour

in the ordinance of baptism. The sabbath was the day appointed for it, and the leaders, with Mr. Vincent, requested me to administer it, with which I complied. Early in the morning we had a prayer-meeting; in the forenoon, at ten o'clock, we commenced service in a suitable house, nearly in the centre of the town, and not far from the sea. It was crowded to excess: at the ordinance it was said that more than half the inhabitants of the city were present, and the behaviour was excellent. Great credit is due to the colonel, who sent the captain of the regiment to keep order. He attended on horseback, with a drawn sword, placed his horse by the side of the water, and waited till the people separated. Before I received any into the church, I requested that they would submit to an examination, and afterwards be united to the English Baptist Missionary Society, whose interest they should individually and unitedly promote to the best of their ability; and that they should regard me as their minister till the Society could send some one to take charge of them; that they should com-

ply with the rules of our church. To this they all consented, with the exception of three. At the ordinance of the Lord's supper I received, with the two I baptized, fourteen into the church by the right hand of fellowship. Previous to my leaving, I formed them into classes, and appointed, with the consent of the church, Samuel Vincent and W. P. Griffin, to be leaders. They have rented a house in the centre of the city, where they have commenced carrying on their services. I also took materials for a sabbath school, which they promised to attend to. Our friends were very anxious that I should go to the villages I have already told you about, which I should have been glad to have done, as several were to be baptized and married; but as the vessel could not stay, I was obliged to give up this. I am afraid I shall tire your patience, and must leave you to draw your own conclusions. I hope, however, that you will lay the propriety of sending a missionary to this important station before the committee; and at the same time do not forget Turk's Island.

## ANNUAL MEETINGS IN LONDON.

It will afford great pleasure to the Committee to see that the approaching Annual Meetings are numerously attended, especially by their ministering brethren from the country. Arrangements have been made, to some extent, for the accommodation of any who have not private friends in the metropolis with whom to take up their abode; and other members of the denomination, it is expected, will have the kindness to make known to the Secretary their readiness to show hospitality on this occasion. The following is the list of expected services. The arrangements for the Lord's-day are necessarily incomplete; as others are made, it is hoped that information respecting them will be transmitted as early as possible to Fen Court.

### PRAYER MEETING.

On Thursday morning, April 20th, a Meeting for prayer will be held at eleven o'clock in DEVONSHIRE SQUARE CHAPEL.

### ANNUAL SERMON.

The Rev. CORNELIUS ELVEN, of Bury, has kindly engaged to preach on behalf of the Society on Thursday Evening, April 20th. Service will commence, at SURREY CHAPEL, at half-past six o'clock.

### SERMONS ON BEHALF OF THE SOCIETY, LORD'S DAY, APRIL 23.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. S. Collins
Battersca	Rev. I. M. Soule	... ..	Rev. J. H. Hinton, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Blandford Street	Rev. W. G. Lewis	W. B. Gurney, Esq.*	Rev. W. B. Bowes
Bluegate Fields	... ..	... ..	... ..
Bow	Rev. S. Green	... ..	Rev. W. Miall
Brentford, Old	Rev. R. W. Overbury	... ..	... ..
Brentford, New	Rev. J. M. Phillippo	... ..	Rev. R. W. Overbury
Brixton	Rev. E. Carey	... ..	... ..
Brompton	Rev. Dr. Hoby	Dr. B. J. Bettelheim	Rev. W. Barnes
Camberwell	Rev. C. M. Birrell	... ..	Rev. Dr. Godwin
Chelsea	Rev. W. F. Burchell	... ..	Rev. A. Anderson
Church Street, Blackfriars	Rev. O. Winslow	Rev. W. G. Lewis	Rev. J. Webb
Clapham	Rev. B. Hoe	... ..	Rev. B. Hoe
Deptford, Lower Road	Rev. J. Kingsford	... ..	Rev. S. Davies
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. C. M. Birrell
Eagle Street	Rev. J. Webb	Rev. W. Fraser *	Rev. C. Elven
Eldon Street	... ..	... ..	... ..
Fetter Lane	Rev. O. Clarke	... ..	Rev. O. Clarke
Greenwich, London Street	Rev. S. Collins	... ..	Rev. W. Reynolds
Greenwich, Bunyan Chapel	Rev. Dr. Belcher	... ..	Rev. Dr. Belcher
Hackney	Rev. J. M. Daniell	Rev. R. Brewer	Rev. Dr. Cox
Hammersmith	Rev. D. Katters	... ..	Rev. James Edwards
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden
Harlington	Rev. J. Merrick	... ..	... ..
Hatcham, New Cross	Rev. R. Morris	Rev. J. J. Davies	Rev. R. Morris
Hendon	... ..	... ..	... ..
Henrietta Street	Rev. R. Brewer	... ..	Rev. W. F. Burchell
Highbate	Rev. B. Lewis	... ..	Rev. B. Lewis
Homerton	Rev. D. Curtis	Rev. J. Milner	Rev. D. Moyle
Hoxton, Buttesland Street	Rev. J. Rothery	... ..	Rev. J. Rothery
Islington	The Supply	... ..	... ..
Jamaica Row	Rev. W. Dovey	... ..	Rev. W. Dovey
John Street, Bedford Row	Rev. J. H. Evans	... ..	... ..
Kennington, Charles Street	Rev. W. Attwood	Rev. A. Anderson	... ..
Kensington	Rev. J. Tyso	Rev. J. Tyso	Rev. J. M. Phillippo
Keppel Street	Rev. S. Davies	... ..	Rev. J. M. Daniell
Lessness Heath	Rev. Mr. Hart	Rev. Mr. Hart	... ..
Maze Pond	Rev. C. Elven	... ..	Rev. J. J. Davies
Meard's Court	... ..	Rev. W. B. Bowes	... ..
New Park Street	Rev. J. Smith	Rev. C. Elven*	Rev. J. H. Evans
Northampton St., St. Pancras	Mr. Hewett	... ..	Mr. Hewett
Peckham	Rev. T. Powell	... ..	Rev. T. Powell
Poplar	Rev. J. Upton	... ..	Rev. E. Caroy
Prescot Street	Rev. C. Stovel	... ..	Rev. C. Stovel
Regent Street, Lambeth	Rev. J. J. Davies	... ..	Rev. W. Fraser

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster	Rev. E. R. Hammond	... ..	Rev. J. Smith
Salterns' Hall	Rev. James Edwards	... ..	Rev. W. Jones
Shacklewell	Rev. John Clarke	... ..	Rev. J. Cox
Shakspeare's Walk	Rev. T. Moore	... ..	Rev. W. Elliott
Shoreditch, Providence Chapel	Rev. J. Angus, M.A.	Rev. W. Miall	Rev. A. G. Fuller
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, 3rd Church	... ..	... ..	... ..
Soho Chapel	... ..	... ..	... ..
Somers Town	Rev. W. Elliott	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. Dr. Cox	... ..	Rev. S. Green
Spencer Place, Goswell Road	Rev. J. Peacock	W. H. Watson, Esq.*	Rev. J. Tyso
Tottenham	Rev. W. Jones	... ..	Rev. John Clarke
Trinity Chapel, Borough	Rev. J. Broad	... ..	Rev. W. G. Lewis
Unicorn Yard, Tooley Street	Rev. T. Middleditch	... ..	... ..
Walworth, Lion Street	Rev. Dr. Godwin	Rev. W. Barnes*	Rev. F. Trestrail
Walworth, Horsley Street	... ..	... ..	Rev. R. G. Lemaire
Walworth, East Lane	... ..	... ..	Rev. E. R. Hammond
Waterloo Road	... ..	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Merrick
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. Dr. Hoby
Windmill Street	Rev. W. Jones, M.A.	... ..	Rev. W. Jones, M.A.
Do., Welsh Baptist Church	The Supply	... ..	...
Woolwich, Queen Street	Rev. J. Cox	... ..	Rev. J. Cox
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box

\* In the afternoon of this day, Mission Sermons or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, at the following places:—

Eagle Street School Rooms; by the Rev. W. Fraser, of Lambeth.

Spencer Place, Goswell Road; by W. H. Watson, Esq.

Blandford Street; by W. B. Gurney, Esq.

New Park Street; by the Rev. C. Elven.

Lion Street, Walworth; by the Rev. W. Barnes.

The Sunday Schools of each district are respectfully invited to attend.

### JUVENILE MEETING.

On Monday, April 24th, at two o'clock, a Meeting will be held at FINSBURY CHAPEL for the Juvenile Missionary Associations of the metropolis, when the attendance of all young friends of missions is requested. The Treasurer, W. B. GURNEY, Esq., will preside.

## MEETING OF THE GENERAL COMMITTEE.

On Tuesday morning, April 25th, at ten o'clock, a Meeting of the General Committee of the Society will be held in DEVONSHIRE SQUARE CHAPEL.

## LECTURE.

On Wednesday morning, April 26th, at 12 o'clock, JOHN SHEPPARD, Esq., of Frome, will deliver a Lecture in FREEMASONS' HALL, Great Queen Street. Tickets may be obtained at 6, Fen Court, or at Messrs. Houlston and Stoneman's, 65, Paternoster Row.

## GENERAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the Society will be held in EXETER HALL on Thursday morning, April 27th. The Chair to be taken at ten o'clock, by J. L. PHILLIPS, Esq., of Melksham; and, by adjournment, at FINSBURY CHAPEL, in the evening, at half-past six o'clock. Tickets for the morning meeting may be obtained at Fen Court, or at 65, Paternoster Row.

## CORRESPONDENCE.

*Falmouth, Feb. 16, 1843.*

My dear Brother,—

I have too long omitted to acknowledge the kindness of many dear friends who have deeply interested themselves on behalf of Africa. The only excuse I can offer is my perpetual travelling, and engagements in furtherance of the object which is ever dear to me; and for the advancement of which I cheerfully offer myself to God, to live, to labour, and to die on the plains or mountains of Ethiopia.

I have to acknowledge, with much gratitude, a valuable assortment of nails, screws, padlocks, tools, ship implements, knives, plates, pans, ironmongery of various sorts, stationery, bags, neckerchiefs, shawls, prints (cotton), cloth pinafores, and various fancy and useful articles, buttons, a bag of building-nails (from Mr. Miles, of Henley in Arden), and various other articles, through our kind and devoted friend, Miss Morgan, of Birmingham; the promise of a second supply of needles from our venerable friend the Rev. J. Smith, of Astwood; various presents of pen-knives, pocket-knives, scissors, &c., from friends at Sheffield; the present of a bible from a little girl who could not retain in her possession two bibles while so many of her fellow-creatures were without one; two Testaments, at Hook Norton, for the children of our friend J. W. Christian; and one, from a friend

at Berwick, to be given to some African who can read the word of God; a present of books, and various other valuable articles, to Mrs. Clarke, myself, and daughter, from our liberal and devoted friend, R. Sherring, Esq., of Bristol; five pounds for the purchase of books, for my personal library, from our respected friend Mrs. J. L. Angus, of Newcastle; valued personal presents from Mr. and Mrs. Prowse, of Exeter; several volumes of useful works, for Africa, from friends at Berwick; a book on Africa, from a friend at Leeds: and to these favours I ought to add the universal interest which has every where been manifested towards the African mission, and the great kindness which Christian friends have been pleased to bestow upon myself: for these I am sincerely thankful to God, and to those dear brethren and sisters in Christ Jesus, among whom I have gone, and whose faces, in the flesh, I expect to see *no more*. If I live to reach the mountains of Fernando Po, I shall reflect upon their kindness with deep gratitude and interest; and there, as well as here, I shall pour out my heart in prayer to God, that prosperity of soul may ever attend all who feel for the heathen, and seek to glorify God, and extend the dominion of Jesus, by sending among them the gospel of his grace.

As many inquiries are made respecting the

articles most useful for Africa, I may add to the "Hints for Clothing Societies," already sent you, the following list, as descriptive of the things which would be of greatest use to us in that land.

Nails of all descriptions for erecting houses, shingle nails, &c.

Carpenters' tools, coopers' adzes, a turning lathe, drilling tools.

A large supply of axes and hatchets, fish-hooks, lines, cord, &c.

Common, half worn table-knives are highly valuable.

Strong hoes and cutlasses for agricultural labour.

Small grindstones and sharpening stones.

Billhooks and chisels for digging up yams, as used in the West Indies.

Looking-glasses.

Caps, umbrellas, shoes, cups, tin plates, iron pots, &c.

Nets and large lines for fishing in the sea.

Writing paper, memorandum books, &c.

Ink, steel-pens.

Books in any of the languages of Africa, and books on African history.

Friends who may feel disposed to supply any of these articles for the benefit of the African mission, would need to lose no time in forwarding them to Fen Court, as I do not expect to remain in England beyond the month of May.

Mr. Sherring has been most liberal and kind. He has added to his former presents to me, the following, Hall's Works, in russia, Hall's Fifty Sermons, Doddridge's Works, and Expositor, complete, in russia, Fuller's Works, ditto, Cuvier's Works, 11 guineas, Pritchard's Works, to include a volume in the press, Howe's Blessedness of the Righteous, a large bible, and several smaller works, all in russia, and in good binding.

That the blessing of God may rest upon our efforts for His glory, and that "Ethiopia may soon stretch out her hands unto God," is the prayer of, my dear brother,

Yours,

Most respectfully and sincerely,

JOHN CLARKE.

In a letter of Mr. Millard's in the Herald for March, it is stated that he was the first to visit the French baptist churches in Guernsey on behalf of the Society. In justice to Mr. Fishbourne, the late secretary of that auxiliary, it ought to be said that previous deputations had also visited them. The mistake arose from the imperfect English spoken by the friend from whom Mr. Millard received his information.

#### LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Jan. 23; Rev. A. Leslie, Jan. 18.—Patna, Rev. H. Beddy, Jan. 14.—Monghyr, Rev. John Lawrence, Jan. 13.—Entally, Rev. G. Small, Dec. 14.—Benares, Rev. W. Smith, Jan. 18.

CEYLON.—Colombo, Rev. J. Harris, Jan. 12.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Jan. 24.—Rev. E. Daniel, Jan. 21.

#### WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Jan. 23, Feb. 16; Rev. S. Oughton, Feb.

2.—Port Maria, Rev. D. Day, January 7.—Fuller's Field, Rev. W. Hume, Jan. 30, Feb. 13.—Bethephil, Mrs. Baylis, Jan. 26.—Old Harbour, Rev. H. C. Tynlor, January 24.—Mount Carey, Rev. T. Burchell, Jan. 31.—Annotta Bay, Rev. W. Lloyd, Jan. 16.—Falmouth, Rev. W. Knibb, Dec. 26, Jan. 1 and 29.—Waldensia, Rev. J. E. Henderson, January 21, February 13.—Mount Charles, Rev. W. Whitehorne, Jan. 5.—Brown's Town, Rev. J. Clark, Jan. 2 (two letters).—Savanna-la-Mar, Rev. J. Hutchins, Dec. 20.—St. Ann's Bay, Rev. T. F. Abbott, Jan. 31 (two letters), Feb. 6.—Ocho Rios, Rev. B. Millard, Feb. 1.—Stewart Town,



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Romsey—		Burford .....	7 11 10	Contribut., for <i>Africa</i>	0 12 6
Sunday School—		Chadlington .....	1 6 0	Ditto., for <i>African</i>	
Teachers, Cards ...	4 0 6	Chipping Norton .....	13 12 8	<i>Mission Press</i> ...	10 6 4
Children, Collection	3 8 4	Cutsdean .....	2 15 2	Cupar—	
Contributions .....	7 8 5	Fairford .....	6 4 0	Collection .....	1 9 0
Wallop—		Faringdon .....	9 1 6	Contribut., for <i>Africa</i>	2 5 0
Collection .....	2 12 3	Guiting and Naunton	8 1 0	Ditto., for <i>African</i>	
Boxes .....	2 9 9	Hook Norton .....	12 3 10	<i>Mission Press</i> .....	5 5 0
<b>HERTFORDSHIRE.</b>		Lechlade .....	4 18 4	Dundee—	
Markyate Street—		Oxford .....	61 1 8	Collection .....	5 0 2
Christmas Cards .....	0 13 6	Shipston on Stour ...	0 10 0	Contributions, for	
<b>KENT.</b>		Stow on the Wold ...	0 14 7	<i>African Miss. Press</i>	1 13 6
Canterbury—		Woodstock .....	7 0 0	Dunfermline—	
Christian, Mr. H., for		<b>SOMERSETSHIRE.</b>		Collection .....	2 13 7
<i>China</i> .....	5 0 0	Bristol—		Contributions, for	
Sheerness, Baptist Ch...	1 8 6	Jaques, Mr., for <i>Africa</i>		<i>African Miss. Press</i>	11 5 0
Tunbridge Wells, Friend				Edinburgh—	
at .....	0 5 0	<b>STAFFORDSHIRE.</b>		Elder Street, Contri-	
Woolwich, on account..	40 0 0	Burton on Trent—		butions, for <i>Africa</i>	10 4 8
<b>LANCASHIRE.</b>		Hunt, Mr. J. ....A.S.		Haldane, Rev. J. ....	1 1 0
Liverpool, on account...				Haldane, Robert, Esq.,	
Rochdale—	80 0 0	<b>WARWICKSHIRE.</b>		for <i>Africa</i> .....	1 1 0
Burford, Miss, Christ-		Birmingham, balance...		Glasgow—	
mas Card .....	0 16 6	Rngby—		George Place, Collec-	
<b>LINCOLNSHIRE.</b>		Contributions .....		tion .....	7 2 6
Lincoln—		Grenfell, Rev. Mr., 2		Irvine—	
Collections .....	9 16 5	years, for <i>Transla-</i>		Watt, H., Esq. ....	1 0 0
Contributions .....	15 15 5	<i>tions</i> .....		Watt, M. ....	0 2 6
Market Rasen .....	2 11 8			Kirkcaldy—	
Waddington .....	1 17 6	<b>WILTSHIRE.</b>		Contributions, for	
<b>NORFOLK.</b>		Wootton Bassett—		<i>African Miss. Press</i>	3 0 0
Fakenham—		Mackness, Mr. J., A.S.		Montrose—	
Cates, Miss, Christmas				Collection .....	11 15 0
Cards .....	0 15 6	<b>YORKSHIRE.</b>		Contributions, for	
<b>NORTHUMBERLAND.</b>		Bishop Burton—		<i>African Miss. Press</i>	2 9 6
Berwick on Tweed—		Collection .....		Newburgh—	
Col., Baptist Chapel...	4 6 1	Contributions .....		Contributions, for	
Do., Dr. Balmer's...	5 12 5	Heddon Bridge—		<i>African Miss. Press</i>	0 5 0
		Contributions .....		Perth—	
		Shipley—		Collection .....	10 11 5
		Contributions .....		Auxiliary Society.....	1 6 0
				Contributions, for	
				<i>African Miss. Press</i>	4 3 6
				Do., for ditto, addi-	
				tional .....	0 7 6

Mr. Angus acknowledges, with thanks, the receipt of £5 for the Baptist mission, as a thank-offering for mercies received. The donor will find a previous donation of £4 duly acknowledged in the Annual Report for 1842, p. 56.

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 28th of February, 1843.

£	s.	d.	£	s.	d.	£	s.	d.			
A Friend, by Dr. Steane	10	0	0	Fynnon	4	0	0	Society, New York, for <i>Miss. Vessel</i>	2	0	0
Alcester	20	0	0	Gurney, J. J., Esq., from a fund at his disposal, for <i>Miss. Vessel</i>	10	0	0	Rochdale, Coll., West Street Chapel	9	10	10
Do., A Friend, 19 old coins.				Haddenham, Cambridge-shire	6	4	0	Ditto, A Member of the Baptist Church, West Street, as a Thank-Offering for exemption from the severer privations of his brethren	5	0	0
Appledore	5	5	0	Hammersmith, Card by Master Henney	0	6	0	Romsey, Collections	8	16	9
Arnold, Mr. E. B., Gravesend, for <i>Miss. Vessel</i>	1	0	0	Hankey, W. A., Esq., for <i>Miss. Vessel</i>	2	2	0	Saffron Walden	35	2	9
Bangor, Profits of Tea Meeting	2	11	1	Harlington, Collections and Donations	42	17	9	Saint Ives	15	9	2
Beldam, J., Esq., Temple, for <i>Miss. Vessel</i>	2	0	0	Do., Juvenile Society	5	7	9	Salters' Hall	34	3	0
Bideford	13	10	0	Do., Sunday Schools	13	19	6	Sawbridgeworth	2	3	0
Bishop Stortford	4	18	2	Hengoed, by the Rev. J. Merrick	1	3	6	Sevenoaks, Mr. Reid	1	0	0
Blockley	13	4	9	Kelsall, H., Esq., for <i>Miss. Vessel</i>	50	0	0	Sharnbrook	1	3	0
Bluntisham	54	13	4	Kidderminster	10	5	0	Shipley	18	2	11
Bow, balance	1	15	0	Kingston, Jamaica, Rev. S. Oughton's Female Working Society	120	12	0	Aked, Thomas, Esq.	150	0	0
Bromsgrove	11	17	6	Ditto, Collections	72	8	0	Aked, Mrs.	10	0	0
Broughton and Wallop	10	2	0	Langham	90	0	0	Stratford upon Avon	17	10	11
Burnham	1	7	0	Do., Thos. Blyth, Esq.	50	0	0	Sutton, Yorkshire	23	5	0
Ditto, Old Plate.				Lincoln, Donations, &c.	55	2	8	Tewkesbury, Collection	19	4	8
Buxton, E. N., Esq., for <i>Miss. Vessel</i>	10	0	0	Do., Sunday School	2	15	6	Ditto, Tea Meeting	5	1	0
Carmarthenshire Association	35	14	7	Little Leigh, near North-wich	0	2	6	"Tbanks," 53 D, for <i>Miss. Vessel</i>	1	0	0
Carter, Mrs., Middleton Square, for <i>Missionary Vessel</i>	2	0	0	Liverpool—				Tottenham, Card, by Miss Upton, Enfield.	0	18	6
Chagford	0	6	0	Coward, Mr. J., 2nd payment	50	0	0	Uley, Collection	4	6	7
Clarkson, Thomas, Esq., Playford Hall, for <i>Miss. Vessel</i>	2	0	0	Cropper, Mr. J.	50	0	0	Sunday School	0	7	7
Collins, W., Esq., by the Rev. Dr. Cox, for ditto	21	0	0	Cropper, Mr. E.	10	0	0	Donations	1	8	0
Craig, Mrs., Cupar, for ditto	1	0	0	Lime Street, Girls' Sunday School	1	0	0	Profits of Mr. Eyres's Jubil e Hyrnns	1	17	4
Davis, Mr. Joseph, Birmingham	20	0	0	Longparish	1	8	7	Upton upon Severn	3	8	6
Derby	5	1	0	Meopham	5	9	6	Waters, Mrs., by the Rev. Dr. Cox, for <i>Miss. Vessel</i>	2	0	0
Devonshire Square	17	10	0	Do., Mr. Crowhurst, for <i>Miss. Vessel</i>	1	0	0	Waymouth, Henry, Esq., for ditto	10	0	0
Dover, near Wigan, Sunday School	0	7	6	Newman, Martha, House-keeper to Mr. William Delf, Beccles	5	3	1	Whitchurch	13	14	6
Ebrington, Lord, for <i>Miss. Vessel</i>	2	0	0	Over, Collection	5	0	0	Wimborne, for <i>Miss. Vessel</i>	1	0	0
Eley, Mr. Richard, by P. King, Esq.	1	0	0	Port Royal, Jamaica	7	0	0	Ditto, for Africa	2	0	0
Faringdon	20	5	1	Ranken, Miss, President of Anti-Slavery				Worcester	50	5	0

## ERRATUM IN MARCH HERALD.

For Pembroke Dock, Bethany	2	0	0
Read Pembroke	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.



## BELIZE, HONDURAS.

On the southern part of the North American continent, in the province of Yucutan, is the British settlement of Honduras. Its name is derived from the bay by which it is bounded on the east, the word *hondura* signifying depth of water. It lies between the parallels of seventeen and nineteen degrees of north latitude, and eighty-eight and ninety degrees of west longitude. Its coast line extends about 270 miles. Its staple articles of commerce are mahogany and logwood.

The chief town of Honduras, Belize, is called Valize by the Spaniards, taking its name from a river which runs through it. It contains about 250 white inhabitants, and 2500 black and coloured people. Here the Baptist Missionary Society has had a station twenty years, connected with which are three Sunday Schools, a school on the British system, and an infant school. Our missionary, Mr. Henderson, in his last letter writes thus :—

My heavenly Father is favouring us with bodily health. The mission work engages us fully; indeed, it has arrived at that pitch that I cannot attend to all, even within the Belize station, much less without. It has become quite requisite to have liberty to travel to visit the out-stations, and, as occasion favours, to extend them; but being alone I am fixed at Belize. Shall I remind you that this is not an islandic but a continental station, and thereby capable of vast extension. I

should like to answer a few questions from the Committee relative to this field of missionary enterprise. I am persuaded I should not be long afterward without help. One missionary on the border of a country inhabited by millions! Enough light to show their darkness, but totally insufficient to aid them. Hear, consider, help, my dear brethren. Let us dare difficulties; collect the scattered and peeled people. After Jamaica, nothing short of the continent ought to satisfy us.

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## A S I A.

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### DINAJPUR.

Mr. Smylie writes thus :—

July 1st, 1842. I have been once more to Sádámahl, and am happy to say God has been very kind in preserving me from fever both in going and coming through the jungle, though at this season of the year it is very prevalent. I thought I could observe something more warm and affectionate in the people of Sádámahl than I have for a long time past; I pray God that they may continue to grow and increase daily in holy and heavenly love. The little flock at Dinájpur is much in the same spirit as when I wrote last; they enjoy peace, and I trust some of them are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I have frequently been hindered from going

to the bazar in consequence of the rain. I have, however, been there whenever the weather would allow. The people begin again to seek more after tracts than they did for some time, and I hope they may be permitted to come round again. During the past month I met with several who had beyond all doubt read the books they had received. A youth who had got a tract at the melá called for a book; he was evidently glad we had met. He mentioned several things he had learned from the tract I gave him, but he had particularly noticed that lying and sin must be forsaken. He then answered, "My book was a very small one, or I would have learned more." I gave him

a gospel, with which he seemed greatly pleased.

The next was a Hindu, who has many disciples; he resides near Gorághát, but has frequent business in Dinájpur; this man expresses much regard for the word of God; he has been often here, and taken books for his disciples; and has brought numbers of his disciples here for books. He would very cheerfully undertake to distribute books for me, but I am not anxious to trust him with many just yet. He is a solid looking, sensi-

ble man. He says he wishes every man to have these books, and to read them, for he himself says it is improper to keep such a book and not read it. Many people from his neighbourhood have got books from me. He has promised to call as soon as I have a fresh supply, on his way to and from his residence. People with whom he converses request him to call and get books for them. The men of his own caste are not the only people who do this, but Musalmáns also employ him.

## DACCA.

The following passages are from the Journal of our aged missionary, Mr. Robinson.

Sept. 2nd. On Lord's-day, the 21st, I preached in the native chapel, from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Some went, and some came; but I was not without a few to listen to me, and two or three appeared very attentive. Two young men remained all the time; one of them, a bráhma, whom I have known a long time, left his home on purpose to attend. He is suspected, by his connexions, of a leaning towards Christianity; and I am myself inclined to think, that if he could secure some employment, which would render him independent of his idolatrous connexions, he would declare in favour of Christianity, and regularly attend our place of worship. The fear of total destitution operates on him; and I think on some others, who would, could they do it with impunity, publicly renounce idolatry. The poor Hindu has more to fear, if he becomes a Christian, than almost any person on earth. It requires the spirit of a martyr to become a Christian, under a positive certainty of starvation; nay, is it not easier to dare a prison or even the scaffold, than to meet this utter destitution? How desirable is a total revolution in native society! I sigh for it, but how tardy is its progress!

A bairági was present, during the whole service, on the morning above mentioned. He has one of our Bengáli Testaments, which he has long carried about with him in his beggar's bag. It bears evident marks of having been much read. The poor man says, that Christianity is the right way, and Jesus Christ the true Saviour. So I suppose his conscience and judgment tell him; but he is not willing to leave his old trade of hegging, and declare himself a Christian.

On Lord's-day, the 28th, I preached again

in the native chapel, and had a good congregation. The people were beginning to collect for a great festival in honour of the abominable Krishna; crowds passed the chapel, and many individuals stopped to hear. Two very respectable Hindus, who were in the chapel when I arrived, remained till the close of the service. When I had done, I said to one of them: "Who do you now think is the true Saviour?" My text had been, "We have redemption through his blood, even the remission of our sins." I thought I had spoken very plainly, and was willing to hope that the poor man had received an idea or two on this important subject; but what was his answer to the question, who is the true Saviour? He said "People may worship whom they please; there is salvation in them all;" meaning in Jesus Christ, in Krishna, or in any of the debátas. "But," said I, "are not all your debátas great sinners? and can a sinner save a sinner?" "What sins," said he, "have our debátas committed?" "Every kind of sin; but suppose a man were to go to your washerman, without your knowledge, and demand your clothes, would he not be a thief?" "He would," observed several. "And supposing that, on your washerman refusing to give up your clothes, the thief were to kill him, would he not then be both a thief and a murderer?" This the man himself admitted. "Just such," I added, "is your Krishna, according to your own shástras." "Well!" said he, "if the debátas commit sin, they must suffer for them." "Very good," said I, "they must suffer for their sins, and for that reason none of them can save you." Here he appeared confused, but was by no means inclined to relinquish his confidence in the debátas. Further conversation followed, but there was not the least appearance of any good impression. Well does the scripture teach, that the human heart is a heart of stone. Had I taken a stone, and

hammered on it half an hour, and then stopped, and seriously questioned it about its feelings, should I not have received an answer quite as satisfactory as that which I received from this poor man? His answer shows that he had felt no more than a stone.

On my return, I inquired of a man, who was walking by my side, about the approaching festival; and I remarked, that the people of Dacca would commit a great sin by engaging in the worship of Krishna. "No," said he, "they will not worship him; they will only have a little amusement; I know there is but one God." "But all this," said I, "is done in honour of Krishna, and is therefore sinful; and when you all bow down to images, is that also amusement?" "Yes," said he, "that is only amusement, *tamáshá*." "But," said I, "God has forbidden all bowing to images: hence bowing to them is a sin, by whatever name you may call it." "I know," said he again, "that there is but one God." "Then why do you not worship that one God, and him only?" Here we parted; but I observed, that as he passed a temple, he did not stop, as many do, to bow to the image.

Oct. 4th. I suffered last month from debility more than from disease; and, on one sabbath, was unable to do any thing. Towards the end of the month I felt stronger, and went out one evening with brother Leonard to preach. My last attempt had been made under a banyan tree at Faridábád; and I felt a wish to recommence where, through illness, I had been compelled to desist. Many people came round; some heard while others disputed; but all that could read seemed anxious for books. A Hindu was greatly exasperated because I would not admit the claims of Krishna; but continued to assert that I would hear nothing in his favour. He at last walked off in great anger, and I was glad to see him depart, that I might address those who were willing to hear quietly. I had afterwards a warm dispute with a Musalmán. "What," said he, "do you assert that our Qurán is false?" "I do assert it," said I, "and I shall never change my tone, living and dying I shall assert the falsehood of the Qurán. If I see

you about to cross the river in a rotten boat, it is my duty to tell you that the boat is unsound, and that you will probably lose your life in the attempt to cross." His passion now moderated, and he requested a book. Another contended that there is great merit in the prayers of Musalmáns. "A man who prays," said he, "will do no evil." "Oh!" said I, "that will not do; I have a servant who both prays and fasts, yet he is a cheat, and even a great thief. My cook is not only a Musalmán, but also a Ferájí; he spreads his mat and prays in my cook-room, and there too he steals my property." The people laughed, and this advocate of the praying Musalmáns was silent. Long experience, both in this country and among the Malays, has taught me that a Musalmán who prays, is generally a worse man than one who does not pray. Among a set of boatmen, if there is one who prays, he will generally be found the most obstinate and disobedient man in the whole crew. So a Musalmán who wears a beard is generally a worse man than his beardless neighbour. The beard does not make him worse; but his pride induces him to wear a beard, and his haughty spirit will be seen in his conduct.

On sabbath-day, the 25th, I had a good congregation at the native chapel; they heard with more attention than usual, and I felt more than usual liberty in addressing them. I thought I had a little strength again, and quite hoped that I could exert myself so much; but I soon had an intimation that my strength was but small; and I was so exhausted by preaching that I could not stop to converse with any one. One of my hearers walked part of the way home with me; but he was so loquacious that I could say but little. The burden of his song was: "If we become Christians we shall get nothing to eat." This is the objection of many; and, in the present state of native society, it is too well founded. In this city there is no prospect for a poor man, on his becoming a Christian, but starvation. Oh that the chain of caste were broken to atoms,—like the golden calf, ground to powder!

## A F R I C A.

### FERNANDO PO.

The following account of the serious illness of Mr. and Mrs. Sturgeon will excite deep sympathy, and at the same time show how important it is that at such a station as that which they occupy there should be a greater number of missionaries together. It is given in a series of letters written in the month of December.

We have again felt the rod of a kind Father. For some weeks I had been the subject of much pain and restlessness, and repeatedly said to Mrs. S. that I should soon be revisited with fever. This, however, did not deter me from feebly fulfilling my varied duties, until the 3rd ult., when I was constrained abruptly to close the marriage service, to which I was then attending, leave the room, and retire to bed. My looks and faltering voice stamped sincerity upon the apology which I presented to the parties concerned for my thus acting. Medical aid being promptly obtained, by Saturday I had sufficiently recovered my strength to conduct the evening prayer-meeting; and on the following Lord's-day I entered with spirit into my great Master's work. My dear wife often united with me in imploring, with submission to the divine will, that if either of us should fall sick, the other might remain in health, to render assistance, as there is no one here who has any competent knowledge of attending upon white people under such needy circumstances. But, as the subsequent narration will show, this was not the Lord's will. "His ways are not as our ways, nor his thoughts as our thoughts." On Monday, the 14th ult., I was taken ill of remittent fever. I attempted to teach the children as usual, but was unable to do it. My dear wife, although herself unwell, relieved me of the girls, by taking them into another room. In the afternoon I took my seat in a chair, and rested my head, simply attempting to keep order, by giving directions to the monitors. As soon as school was over, I threw myself upon the bed, and there I lay unable to rise. About six o'clock Mr. Hensman was sent for, who gave me some medicine; at the same time informing me that he was then going with Mr. Scott to North West Bay, to negotiate with the absent Kroomen, and to endeavour, if possible, to get them to return to their work. This did not give me much uneasiness, as Mr. Hensman said he should return the next day, and that he had given directions to a person who possessed a partial knowledge of medicine, to attend to me the next morning according to the symptoms of my disease. The pain in my head was great during the night, but we had no vinegar to apply to it, to give even a temporary relief; nor could any be procured in the town. The next day I was cheered, as I supposed, with the song of the Kroomen, naturally concluding that Mr. Hensman was with them. But this anticipated cup of pleasure was soon dashed from my lips, for they were not Kroomen whose notes had revived me, but Bimbia people, come to Clarence to barter their goods, and visit their friends. I continued in suspense and great pain throughout the day, having only received a little medicine in the morning, agreeably to the advice of the doctor, previously given. My mind

was naturally anxious under such circumstances, as I knew that Mr. Hensman, in addition to his professional aid, was the only one who could supply me with vinegar, which I hoped would partially ease the pain of my head, which was almost insupportable. My beloved wife, in consequence of assembling the girls belonging to the school, to teach them sewing, could not tender to me that constant sympathy which my delicate state required, although she laboured far beyond her strength to relieve my aching head, and heal my wounded spirit. The gloom of night covered me, but no doctor! A few limes were cut, and applied to my head, but they were of no avail. The night was a memorable one indeed. Oh that it may be sanctified to my good!

About ten o'clock, A. M., next day (Wednesday), the joyful news came, that Mr. Hensman was returned. He was quickly applied to, and speedily arrived. He gave me some suitable medicine; sent us some vinegar, and I had a slight relief from pain, until ten o'clock, P. M., when it returned with such violence as almost to bereave me of my reason. From that hour until Monday, the 28th ult., I was not fully conscious of what I said or did, except at short intervals, and could not converse with my friends on any subject. A free use was made of the vinegar with which we had been so mercifully provided, but I continued in great agony during that night and on the succeeding day, having none but my dearest wife to wait upon me, who, besides her school labours, had to superintend the domestic concerns, which is not a trivial thing here. Feeling assured that I should sink under exhausted nature unless aid was speedily obtained, it was resolved that upon the following day a sofa should be obtained, and that I should be removed into my study, and have a constant attendant, and Mrs. Sturgeon was to detain one of her girls to assist her. This plan I contrived with a distracted head and a distressed soul. But there was none to help. Hoping that such a change would be beneficial, I watched for the morning with intense concern.

But alas! the opening day, like Ezekiel's roll, unfolded only "lamentations, and mourning, and woe." On Friday morning a young man was engaged as my constant attendant, a sofa was obtained, and all was in readiness for my removal into my study, which, with necessary assistance, was soon done. Soon after my removal into my study, I heard my beloved wife weeping aloud. Being almost insensible with pain, and greatly exhausted, I took no notice of it. But hearing her heart-rending cries continue, I rallied a little, and in broken accents said, "Do not weep, my love. Do not weep." I said this supposing that she was weeping on my account. I received no answer. At this mo-

ment a dear, active brother stepped in, and offered his services. I regarded him as a messenger sent to me from God. The mention of this fact fills my mind with as tender emotions as ever fired the human breast. O my soul, praise, for ever praise the Lord! "I will sing of mercy and judgment; unto thee, O Lord, will I sing." My first inquiry was for Mrs. Sturgeon. The affecting reply was, that she was laid prostrate upon the bed with fever, and that the doctor was sent for. Remotely conceive, if you can, ye that dwell in your "ceiled houses," surrounded with your beloved kindred, whose instinctive tenderness hastens to suppress your rising smart, what must have been the state of my mind upon receiving this information. The bitterness I had before experienced, keen as it was, was only "the beginning of sorrows." I took the hand of my friend who had offered his assistance, and with many tears asked him if he could be with me night and day for a week, and superintend our affairs. To this request he kindly agreed. But he knew nothing about the house, and there was nobody to direct him. Our cook only knew his own work, Mrs. Sturgeon directing him in the smallest things. Our other servant is a liberated female slave, and though very useful when with her mistress, of no service without her, knowing only about half a dozen words in English. My pains were aggravated every few minutes respecting things about which I could give no account; enduring great suffering—my hearing almost gone, my eyes exceedingly dim, and quite helpless in myself. The medicine came, but nobody could read the labels! My distracted head was roused to enable me to read them; but I failed, and fell upon my pillow exhausted. But necessity soon inflicted similar torments upon me. I then gave my judgment; but it afterwards proved to be an absurd one, as I took the wrong medicine. I was afterwards interrogated respecting the medicine belonging to Mrs. Sturgeon; but I had taken it, and did not know it. At this solemn time my beloved wife, although not suffering so acutely as myself, yet in other respects was much worse; for she could not make her attendants understand, either by words or signs, while mine could comprehend both, only they knew not how to manage affairs without instructions from me, which in my situation was a painful ordeal for me to endure. This trying state of things continued for several days, but having but a partial consciousness of what was going on, I can give no account of what took place. I could not tell that I should again see her, who was my only earthly comfort; for in this country if persons die in the morning they are buried in the evening, and my dear wife had not recovered her previous illness, which had greatly reduced her tender frame. But I was too near the verge of the tomb myself to

be capable of dwelling much upon this subject. What would a fellow-labourer have been worth then?

On Saturday evening I was more composed; but on Lord's-day, about three o'clock, A. M., the pains returned in my head with such force, that Mr. Hensman was sent for, who recommended a blister; but when it came I felt much better, and therefore did not apply it. From that time I began to amend, until the following Wednesday, when the doctor pronounced me free from fever. On Thursday I was permitted to take a little fowl broth, which much strengthened me. In the evening of the day, while lying upon my couch, my head was sufficiently clear to allow me to take a calm survey of past events. O that memorable night! How humbled was my spirit! How firm my hope, while on the wings of faith and love I walked the ethereal regions! Ere I left England I counted the cost. I parted with the world for Christ, and now I possessed all in him. I was quite resigned to the will of my heavenly Father, either to live or die, as might be most pleasing in his sight. Eternal praise be ascribed to the God of all grace for imparting supporting grace in the trying hour.

On Lord's-day the 27th ult., I had so much improved as to be able to walk across the room with the assistance of two persons; but I breathed with great difficulty, and frequently had to pause when walking, for some minutes, to recover myself. I made a poor figure outwardly, but inwardly all was calm. My bodily strength had greatly failed, but the Lord was "the strength of my heart," and I knew that he would be "my portion for ever."

When I was taken ill we only had about six ounces of flour, nor could we purchase any more, there being none in the stores. As I could take nothing but toast-water, the little flour we had was made into a cake for that purpose; but I could not cool my burning throat as often as I could wish with this wholesome beverage, as the cake, unlike the widow's "barrel of meal," began daily to "waste," and we had no hope of a fresh supply. But on Friday the 18th ult., a dish of flour, containing about six pounds, was sent us by Capt. White. Early in the next week, a vessel, commanded by Capt. Grove, entered Clarence Cove. On the following Friday, my dear wife, feeling our destitute condition, urgently requested me to send for the captain, with the view of purchasing vinegar, ale, and a little wine. I felt how unfit I was for an interview, the nature of that contemplated; but as I understood he (the captain) was going to leave us in a few days, I thought I had better do it, as I should have no opportunity of purchasing things, so necessary at that time, when he was gone. He was sent for, and was soon at my elbow. After a pleasant introduction, I asked him if he could dispose of a few things to us. The captain

very politely expressed his inability to do so. He appeared very intelligent, talked most affectionately to me, and having promised to see me again, left me, but not without some hope of being benefited by his aid. The next morning the captain re-appeared, with his man and a cask containing three bottles of wine, half a dozen of mild ale, and a pot of jam. He said he was sorry he had nothing to sell, but should be glad to present the things above-mentioned to us. This generous-hearted captain then left, and I have not heard of him since, he having gone to Cameroons to purchase palm oil. In the evening the Lord moved the heart of another gentleman to send us a small joint of meat, with a kind note. The next day both myself and Mrs. S. were ordered to take a little animal food, and Mrs. S. was allowed some ale. Now, sir, receiving such signal blessings as those which I have now enumerated, surely it becomes me to say of the Lord, that "he hath known my soul in adversity." Nor can I forbear breaking forth in the grateful strains of the Psalmist, "What shall I render to the Lord for all his benefits toward me?" And I am sure that it will afford you great pleasure to hear that the members of the church and congregation treated both myself and beloved wife with the greatest esteem and tenderness. If they did not minister so much to our comfort as was desirable, it was simply because they could not do it; but they made it evident that they were glad to do what they could to comfort us in our affliction. For about a week I had two of my male friends with me night and day. In former sicknesses I had to send for persons to assist us, and in many cases found great difficulty in obtaining them, as they were engaged in various lawful pursuits, but in my recent illness, being inadequate to this task, they made arrangements among themselves, and never left us destitute. Our cook having been taken ill three days after Mrs. Sturgeon was attacked, we only had our female servant, independent of our friends. From our peculiar situation I have learnt the strong affection of this despised people to those who do them good; and if your missionaries should be entirely thrown upon their mercy, as we have been, it appears that they may expect from them universal sympathy and aid.

Through the good mercy of our God I am fast approaching a state of convalescence, and I hope in a short time to enter upon that work which is so dear to my heart. I am sorry to inform you that it is impossible to continue the day-school. We commenced the school on the 27th of June, with twenty-two scholars: by the 1st of August the number had increased to seventy-one. Mrs. S. then took the smaller children (about thirty in number) into an adjoining room, and partially taught them on the infant system, with which

they were much delighted. I instructed the elder boys and girls on the British system, as far as my inferior accommodation would permit me to do. We found these labours very harassing; but I felt that I was sufficiently rewarded for my efforts and anxiety from the knowledge I acquired of the African disposition and character, through the medium of the children; and through them I also had communications with many persons whom I otherwise should scarcely have known; and I felt pleased that the children began to advance a little in useful knowledge. But with my dear wife it was far otherwise; such laborious efforts were too much for her feeble frame, combined with her domestic affairs and her other important duties. Borne down by too much labour, Mrs. S. was attacked with fever, which compelled me to close the school for five weeks, my beloved partner not being able to bear the noise of the children, and it was indispensably necessary that I should attend upon her. The school was re-opened in the latter end of September, with twenty-four scholars, but the number soon increased to upwards of thirty. I took no infants, as I knew I could not attend to them. But I told their parents that as soon as I had properly trained the elder children I should be glad to receive them. This was my fixed purpose, but the Lord had ordered it otherwise. Finding the children in a very rude state, and receiving no assistance from Mrs. S., her strength being greatly reduced by her second attack of fever (her first illness being at the commencement of the rainy season), I felt it to be a burden too heavy for me to bear up to the day of my affliction; and when I add to these difficulties those arising from the claims of visitors, inquirers, marriages, and deaths, you will not be surprised that the pains in my head were frequent and severe. Often I have visited and received inquirers until the hour of breakfast, which, when finished, I have found several persons waiting in the piazza to talk with me; the same at twelve o'clock until the school again commenced; the same in the afternoon until the time of our evening service. Thus I have been shut up nearly the whole of the day with scarcely time to take my meals; at the same time enduring the painful feelings of not having effectually taught the children. But I could not feel justified in giving up the school until I had employed every effort to establish so important an institution. But having to close it again through our recent affliction, and my beloved wife reduced to the lowest state of weakness, with myself, I feel confident that were I to reopen it, in a short time either Mrs. S. or myself would again be brought to a bed of sickness. But, sir, we have the satisfaction of reflecting that many of the children who could not read words of monosyllables when they entered the school, could, at the close of it, read parts of the New Testament tolerably well. Many

short and precious texts of scripture were deposited in their memories, which, we hope, ere long will find their way into their hearts, and, by the Spirit of God, germinate and blossom to the everlasting honour of God, and the salvation of their immortal souls. They have also been taught to sing in parts; and the very infants, while sitting on the thresholds of their doors and in pacing the streets, may be heard singing, "Oh that will be joyful." So that, while my path appears clear, that I must now resign my dear little charge, I cannot but indulge the hope that our labours have not been in vain in the Lord.

I hope (p. v.) to resume my public labours on Lord's-day next, the 18th inst. I feel very weak, but being in some degree purified, by the good hand of the Lord upon me in affliction, my spirit pants again to proclaim Christ crucified to perishing immortals. I bless the Lord your committee has sent me here to labour in the heavenly work of missions, although an isolated labourer in a strange land, with no definite advice from those by whom I am appointed how to act; but hitherto the Lord has prospered me. I could not wish any other missionary to endure those sufferings which I and my beloved wife have experienced through being thus situated; but I have found it truly profitable, as it has enlarged my views, and, I hope, much increased the spirituality of my soul. When I began my labours on

this beautiful and luxurious island, I attended to the Lord's-day and week-evening meetings with the same punctuality as at the present time; but in visiting the sick, conversing with inquirers, and in instructing the people generally, I had no particular method. Having an awful responsibility resting upon me, and no coadjutor to consult with, I began seriously to consider how I could best husband my time and improve the state of things. Solitude and the thick darkness of night witnessed the fervour of my aspirations to him who "neither slumbers nor sleeps," but is ever able, ever willing to sustain his feeblest servants when employed as instruments in implanting his divine impress on the wretched and the lost. In order that the sick may be regularly visited, four of our brethren are appointed to this duty at a church-meeting called for that purpose. The persons appointed to this office visit the sick every day, each brother taking the office for one week; and as the brethren are always ready for their benevolent work, no difficulty occurs in the arrangement. A remark of a dear brother, when this plan was formed, has been very useful to me: speaking upon the subject of visiting, he said, "When people die, and I have not been to them, I feel it." But there is too much work for your feeble agent, although he derives such important assistance from every brother and sister of the church, for all work here.

The following passages, contained in letters from Mr. Sturgeon to Mr. Brawn, and brought by the same vessel, are of a more cheering character.

I should have been glad to have written to you long since, but my numerous claims have prevented me. But being unable to attend to my public duties through my recent illness, I gladly embrace this opportunity of informing you respecting the work of the Lord here, and the awful state of the people in the neighbouring towns. The short time I have spent on this island has been the happiest period of my life. My sufferings may appear to have been great, but they are nothing when contrasted with the smiles of Him, who in so much love has condescended to bless my feeble efforts to spread his truth among this dark, yet peculiarly interesting people. Nearly the whole of the inhabitants of Clarence attend upon the means of grace. In consequence of the increase of our congregations, we are preparing to build a commodious chapel. We began this work with much trembling, but the Lord making our way to prosper, we became much encouraged; and we have now collected £70 in money and planks. At times I have had a little anxiety lest I should grieve your Committee by taking upon me so great a work at such an early period of my labours. But maturely considering the subject, my mind is composed, as we could ac-

commodate only about two thirds of those who come to hear the word of God. All the friends wished to erect a house for God, and were willing to give their money to promote this object. The officers of the Niger Expedition have cheerfully contributed upwards of twenty pounds. We shall not take any step by way of building until we have received instructions from your Committee, by which time I hope additional labourers will be here, to cheer our hearts by their presence and sympathy, and be sufficiently numerous to point the perishing thousands around to "the Lamb of God, which taketh away the sins of the world."

A few months ago the wife of king Yamba died, when twenty-two females were arranged in a line, and beheaded, that they might wait upon the queen after her death. The young man who gave me this information, being engaged in Captain Becroft's vessel, has frequent opportunities of witnessing the superstition and cruelties of neighbouring tribes. My informant very recently saw them bring a man, bound, to the borders of the sea, and deliberately throw him in! The poor man being visited by God with sickness, they could not bear to see him, so they cast him

away, as a worthless thing. Four men also, who were charged with witchcraft, were brought from the plantation upon which they had been employed, and cruelly beaten upon their backs with cutlasses, preparatory to their being beheaded. The day on which these horrid deeds are perpetrated is called *grinabo*. These awful scenes, being frequently repeated, naturally tend to harden the heart. The truth of this position is established by each family having in their possession a human skull! They call it "*Obassa*" (God). To this god they give drink and yam. The plea of the head men for this dreadful sacrifice of human life is, that "they have too many slaves now, as they cannot sell them." Therefore, for the most trivial offence, they often plunge them into eternity, in the manner above described.

The captain of a French schooner waited upon king Yamba a few months ago, and requested him to sell him a cargo of slaves. King Yamba replied to him, that "he had signed a treaty sent him by the queen of England, *not to sell any more slaves*, and he could not break his pledge; but he (king Yamba) would give him *oil* for his goods, but *no slaves*." Thus the English government prevented the traffic in human blood in this instance, and we hope for ever, between this despotic king and slave dealers. As the English government have adopted a wise policy, and conferred a great blessing upon that wretched people, let English Christians send them the greater boon of the gospel. I am surrounded by those who commit deeds so depraved in their nature, and awful in their effects, that I can emphatically say, "Mine eye affecteth my heart." And will not you, sir, and all your beloved brethren in the British Isles, sympathize with me, and more ardently pray for those pitiable creatures who are drowned in superstition, and whose minds are barred by the most selfish principles and cruel practices, against all that is lovely and good? But I am sure you will not stop here; you will work as well as pray. "The harvest truly is great," but where are the labourers to be found who will be willing to labour, suffer, and die, in this cause of truth and love?

The votaries of Mammon find free access to Old Calabar, Bimbia, Bonny, and numerous other towns upon the western coast of Africa, and they can penetrate far into the interior too; and have not others, actuated by the same principles, endured the hardships peculiar to the frozen regions, and those of the

torrid zone? And what contempt of dangers and sufferings have been evinced by those who have attempted to explore the Niger and the Nile! And few of them, if any, had any higher objects in view than opening new light upon science, acquiring wealth, or the obtaining of renown. Shall these, dear sir, who labour for a corruptible crown, "be wiser in their generation than the children of light?" Will not those who have received the gospel in humble dependence upon the divine blessing, carry it to the lost sons and daughters of Africa, who are "sitting in darkness, and in the region and shadow of death?" remembering that those who win souls unto Christ will occupy the most elevated seats in heaven, and have their joys swelled through an eternal day. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The misery of Africa is great, and her claims strong upon the British public. Let, then, efforts be put forth commensurate with her present awful condition, and with the unalterable commands of Him who is King in Zion, and soon her gloom, superstition, and barbarities shall disappear, and the Lord alone shall be exalted.

I ought to state to you that since I have been engaged in writing these letters, a young officer employed in a man-of-war has informed me that king Yamba said to the commander, a few weeks since, that he wanted a missionary to live amongst them, and instruct the people, and one man to teach them how to make sugar. This desire for the gospel I hope will be met by your Committee as soon as their resources will allow them to adopt so important a measure.

It is with unspeakable satisfaction that I inform you, that one of the persons whom I last baptized is a Booby woman. Her piety is great, considering the few advantages she has enjoyed. Whenever her countrymen come to see her, her greatest delight is to tell them of Jesus Christ. When I have examined her, as to the state of her soul, she has, in substance, given me the following statements: "First time me hear the gospel, but no feel it; my mind full of foolish ting. Now me feel de word, my heart judge me too much; it make cry. I no sleep. Old fashion no good; I want to serve Jesus Christ. I great sinner; I do too much bad; but Jesus die for poor sinner, and when I pray to him I feel him love in my heart; I want to keep him commandment."

## WEST INDIES.

## BAHAMAS.

A letter from Mr. Rycroft, dated Nassau, Feb. 24, 1843, gives the following account of his arrival and first impressions.

I hasten to inform you that, through the goodness of our God, we have reached the place of our destination in safety, having been six weeks and four days in performing the voyage.

On the morning of Feb. 10th, at eight o'clock, we cast anchor before Nassau, and in a short time were pleased to find ourselves in the company of dear Mr. Capern, with our worthy sister, Mrs. Pearson. Their presence much refreshed us, as we were glad to meet again with Christian friends who could exchange thoughts with us on the truths of the gospel, and with whom we could bow the knee at the mercy-seat.

As we descended from the vessel into the boat which was to convey us to the shore, our pleasure was raised to the highest degree by beholding the people hastening from the market-place (leaving their calling) to the place of landing, where we found them formed in ranks on either side of us, ready to show their gladness at our arrival. The hearty shaking of hands with the vast multitude of joyous faces emphatically bespoke the pleasure these sons and daughters of Ham experienced at my arrival, toward which they have been anxiously looking. Their salutation was in substance, "We long pray for you, massa; we glad you come safe: praise God you come safe, massa." The people appeared as though they could not be joyful enough at seeing us. Their testimonies of affection quite melted me, and constituted an ample reward for the toil and danger through which we had passed.

From the place at which we disembarked to the mission-house, this devoted people followed us, some walking before, others at our side, and others behind us. When we reached the mission-house they formed themselves in ranks on either side of us, through which we passed with affectionate greetings of welcome. Evidently there is a people here whose hearts God hath touched. Throughout the day great numbers of the people came, as they termed it, to welcome us "home." I told them that as they had been praying for our safe arrival, and as God had graciously heard them, now they should pray God to make me abundantly useful to them and to others.

On the evening of the day we reached this place, the bell of the chapel was rung, and in ten minutes' time we were rejoiced to meet in God's house with from five to six hundred

precious souls. Close and serious attention evidently pervaded each mind. I never beheld a more pleasing or orderly congregation in England.

I have now been two Lord's days on the island, and have occupied the pulpits of both the chapels, having at each service large congregations; indeed, at times we have been crowded excessively. The whole town seems to be moved, both black and white.

For obvious reasons I have held close conversation with the class-leaders, and with the members also of the church of Christ here, and am exceedingly glad to be able to testify that I have not in all my travels amongst the churches in England met with persons who understood the way of salvation more fully, or live the gospel more usefully. I see here more that is gospel-like in the character of the people than, alas! I have seen in many churches in your land. We have abundant cause to bless God, who has manifested his power in the subjection of this people to the faith, hope, obedience, and love of the gospel.

Permit me, in confirmation of these statements, to present you with the statements of one of our young members, a boy of fifteen years of age. I give you his words verbatim. "Oh what a blessed thing it is that Christ has died for we poor evil things! sinners we are. Now when I consider this, it is merciful and goodness that Christ has done, for we have lost our way, our happiness, our comfort, and our hope. But Jesus Christ come and declare to us that we are in the wrong road, and he put us in the right way. He is our way. 'I am the way, the truth, and the life.' 'No man cometh unto the Father but by me.' He came and opened the way for us where happiness and blessedness flow. He comforts us by his Holy Spirit by guiding us through all difficulties and all trials; and gave us his gospel. In this gospel we have hope for the eternal things. Now after Christ has done all this great goodness for us, what shall we give to him? He want nothing else from us but that we give him our heart. Now when we believe in Christ, and give our hearts to him, we have done all that he requires of us. For every thing will be well with us, and we will delight in every cause of Christ." These are the expressions of an African five years since brought to this colony.

I have cause to praise God, who continue

health and strength to me and mine. We suffer nothing by the change of climate, though for the time of year the air has been hot. I preach three times on the Lord's-day without fatigue. May the Lord long continue my health and strength for good to this people, as there is great claim upon the time and labour of the mission here.

Brother Capern had the pleasure of adding sixty to the church the Lord's-day before our arrival; persons whom he had previously baptized.

We found the workmen busy cementing the chapel, which will be finished in a day or two. They had also thrown a wall up round the meeting. A chapel is just finished at Carmichael, and two are being built, one at Adelaide and the other at Fox hill.

I found the Sunday-schools well attended, and in the day-school upwards of a hundred

scholars. The children in both schools evidently possess considerable biblical knowledge, readily answering questions put to them. They are far removed from confounding Jesus Christ with John the Baptist, or looking to any thing as their saviour save Christ the Lord.

Brother Capern has two youths under his instruction with a view to usefulness upon the out-islands. There are two persons constantly labouring in the cause here; one I have seen, the other is now on the out-islands.

We should be much aided could you send books for the schools.

On the whole, the aspect of the cause here is good; and through the blessing of God upon our united efforts, I hope that at no distant period the Society may have abundant cause to rejoice in the triumph of the gospel over the whole of these islands.

In a subsequent communication, dated March 9th, Mr. Rycroft says,

I am happy to inform you that I have cause to believe that I am not labouring in vain in this and other places. There is a sensible improvement in our congregations during the last few weeks; our meeting-houses are literally crowded; the people have to stand outside the doors. At our prayer-meetings we number from four to five hundred souls. May the good Lord make use of us who are here for the extension of his cause abundantly.

Mr. Capern has gone to the islands this week, where he can remain, he says, in com-

fort, as I am here. I accompanied him down the arm of the Atlantic which stretches before Nassau for some few miles. Had you seen the frail, little, and uncomfortable sloop in which he set off on his errand of mercy, you could scarcely conclude upon his safety. But the love of Christ constraineth us. During Mr. Capern's absence I shall attend to the demands of New Providence. Next week I expect to open a new chapel at Adelaide, fourteen miles distant from Nassau, westward of the island.

## TRINIDAD.

At this new station, an account of which was given in our number for March, Mr. Cowen has commenced operations. In his first letter to the Committee since his appointment reached him, he writes thus:—

I lose no time in acknowledging the receipt of your letter of the 13th ultimo, conveying to me the decision to which you had been pleased to come in appointing me your missionary at Port of Spain. I earnestly trust the arrangement entered into has, and may continue to have, the special blessing of the God of missions, without whose approbation nothing that we may do can prove successful. When I reflect upon the magnitude of the work before me, I feel almost constrained to exclaim that I am altogether unequal to the right performance of it. While I remain unmoved in my original purpose of devoting all my remaining energies to Him who has called me to be his soldier, yea, and of consecrating every member of my offspring, as far as I can, to his service,—yet I have experienced

a greater sense of my own entire weakness and unfitness for the duties to which you have been pleased to call me, since the receipt of your communication, than I ever before remember. But I would not forget the ample supplies treasured up for the weak, in the great Captain of our salvation, who has led captivity captive. When I reflect upon the all-sufficiency of rich grace and love when influencing the heart, for the most arduous and trying undertakings, I cannot but take courage and go forward. The basest vessels are fit for the Master's service when they contain his heavenly treasure. When it is not by superior might or power of our own that moral conquests are to be gained, but by the enlightening Spirit of the Lord, whose office it is to impart all necessary qualifica-

tions to the most unpromising instruments, I would reply to my anxious spirit, with David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for in the Lord Jehovah is everlasting strength." And with the indefatigable Paul, "He will supply all thy wants out of his riches in Christ Jesus." Allow me to entreat your special remembrance of our cause in Trinidad at the throne of grace. Here the most dense moral darkness, utter indifference to spiritual things, and degrading superstitions under the character of religion, prevail and combine to prevent the entrance into the heart of gospel truths. A moral death, an awful stillness, a fearful state of stagnation continues in this land to the present moment. Although efforts have been put forth by Christian friends for the last few years, yet comparatively little has been done of a sound, permanent nature. Satan reigns triumphantly in the hearts of this people, who seem to resist every principle of truth, while they yield willing obedience to the most disgusting, unmeaning, and God-dishonouring absurdities that could well be devised by a depraved and vitiated mind. I trust I am prepared to endure hardness, and to encounter difficulties in declaring among them the glorious gospel of Christ. But my labours may be like bread cast upon the waters, producing no fruit for many days. Let me entreat of you at the commencement, not to overrate my abilities for this work, neither to expect much from my feeble efforts; in the strength of the Lord, I beg to assure you of my faithful, untiring, humble labours in sowing the seed of the kingdom, which I trust may be watered from on high. My great object, after all I may owe to you, is to please him who has put me in trust with his gospel, and I trust it shall ever be my aim to speak and act, not to please men but God, who trieth the hearts and the reins.

I have carefully perused the instructions forwarded me, and think the contents not only deserve compliance, but my approval. To the spirit that runs through them I cheerfully assent, and by the regulations contained I shall be guided.

Turning now to the information you have solicited in reference to the openings there are here for spreading the gospel, I beg to inform you that at present there are several localities having nothing afforded them at all resembling the pure, life-giving gospel of Christ. Although we have three agents from the Wesleyan Society, and two connected with the Scotch Secession Church, yet the most awful destitution and spiritual ignorance prevail. I herewith forward you a map of the island on a small scale, with the localities to which I refer marked for your information. As to facilities for spreading the gospel in this island of which you inquire, I know of nothing to afford you the least encouragement in commencing operations here but the existing necessity. While on this subject, I would just observe, that on the neighbouring continent, in the province of Venezuela, an entrance might be made, under the protection of its liberal government, for planting the cross, and proclaiming the gospel to the degraded votaries of popery. Can there be any thing done at Port of Spain by way of erecting a place of worship? All depends on you in this respect; here nothing, or next to nothing, can be done. The people here are so superstitious as to conceive worship cannot be properly carried on except in a place devoted entirely to that purpose. The use of a pulpit has been afforded me for a few occasions lately, but I should much like to see something done by ourselves, if possible, in providing a place. I mean for the present to devote much of my time in visiting the residences of the French inhabitants, and in reading to them, when they will permit, the word of life in their own tongue as well as I can, which may be blessed. As I cannot yet venture to speak it, I must defer preaching to them until I become more familiar with the language. Can any thing be done in course of time in the way of schools? This is a matter of vast importance in this community, and one that I beg to draw your particular attention to. Will it be in your power to afford, from time to time, a supply of books for children, with tracts and scriptures for sale and distribution.

## SIDNEY, NEW SOUTH WALES.

A gratifying communication has been received from the Rev. John Saunders. It is dated October 14, 1842. Mr. Saunders says,

I have the happiness to enclose a draft for fifty pounds, as a Jubilee offering to your society. It is to be appropriated to the African mission. Considering the little information we had on the subject, our new

settlement in this land, and the distressed state of the colony, I think it a gratifying tribute. We were not acquainted with the exertions of the British and West Indian churches until after the Jubilee day. By this

act the chain of love is made to encircle the globe; Australia, the last link, is enwreathed with Africa, either India, America, and all-beloved home. You will not expect any annual contribution, because we are united with our independent brethren in supporting the London Missionary Society; and we also aid the German Mission to the aborigines. This we do for love's sake toward the elder congregational body in the colony, and because the labours of the London Missionary Society are directed toward Polynesia. The German Mission is properly Australian.

I will now detail our proceedings on the memorable 2nd of October, 1842. An early prayer-meeting at half-past six, which was well attended. Services at eleven and seven o'clock. The morning sermon was preached by myself; the evening sermon by the Rev. Dr. Ross. The collections amounted to £26 4s. 7d. The Sunday-school contributed £2 10s. 3d.; and subsequent donations have enabled us to make the amount now

sent. During the day open house was kept by Mr. Pite, formerly member at John Street, Bedford Row; and much Christian feeling was thereby elicited. The members and deacons unite with me in expression of good will and Christian regard; and we pray that a large amount of divine influence and blessing may attend you. Be assured you have praying brethren on this side the ocean, and that we are happy to mingle our prayers with yours before the Lord of the harvest, not only in our regular services, but at the missionary prayer-meeting on the first Monday in the month.

It is probable that, as we are 150 degrees of longitude east of you, our prayer-meeting commenced the day; and we trust that the full tide of devotion followed the sun with accumulated power till the "happy homes of England" were awakened by his dawning beams. May Sidney continue to be the eastern tower from whence the glad voice of the watchman shall send on the call to prayer around the world!

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## HOME PROCEEDINGS.

The annual meetings of the Society were appropriately commenced on the morning of Thursday, April 20th, by a meeting for prayer at Devonshire Square Chapel. On this occasion the various parts of the service were taken by Messrs. Jones of Frome, Pilkington of Raleigh, D. R. Stephen of Newport, Middleditch, of Ipswich, Crofts of Ramsey, Fuller of Bow, Clarke from Africa, Williams from Agra, and Angus, Hinton, Pritchard, and Pewtress of London.

In the evening of the same day, after prayer by Dr. Cox, Mr. Elven of Bury addressed a numerous congregation, in Surrey Chapel, from Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature;" which he illustrated as exhibiting, a glorious theme—a delightful work—and an extensive commission. The service was concluded with prayer by Mr. Spasshat of Bideford.

Our account of the subsequent meetings it is necessary to defer to another month.

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### REV. R. WILLIAMS.

Mr. Williams of Agra, whose impaired state of health has required a voyage to England, arrived in London, in safety, on the 17th ultimo.

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### REV. J. M. PHILLIPPO.

We are sorry to state that the health of Mr. Phillippo, though considerably improved since his return to this country, is not such as to allow him to take part in public services. Several arrangements had been made, in the hope that by the

month of May he might have been permitted to fulfil them. The opinion of two eminent physicians is, however, decidedly against his taking part in public engagements for some time to come.

While disabled from active service, our esteemed brother has been usefully employed in the compilation of a work which he intends soon to commit to the press, and for which he will be glad to receive the names of subscribers. It is to be entitled "Jamaica, its Past and Present State," and will comprise a sketch of its civil and political history, and illustrations of the intellectual, social, moral, and religious condition of its inhabitants, particularly showing the benefits resulting from the abolition of slavery, and the effects of missionary operations. One volume octavo.

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1843.

Annual Subscriptions.		LONDON AND MIDDLESEX		New Park Street—	
£	s. d.	£	s. d.	£	s. d.
Dyer, Mrs. Sydenham	1 1 0	AUXILIARIES.		Collection	2 1 4
Groser, Rev. W.	1 1 0	Bow—		Contributions	16 11 1
Gurney, W. B., Esq.	50 0 0	Huntley, Miss, ...A.S.	1 1 0	Ditto, by Mrs. Arnold	5 7 4
Ditto, additional	10 0 0	Brixton Hill, Salem Chapel—		Angus, Rev. J... A. S.	1 1 0
Gurney, Joseph, Esq.	10 10 0	Collection	4 1 0	Peckham—	
Gurney, Thomas, Esq.	2 2 0	Subscriptions	7 3 3	Sunday School	2 8 0
Gurney, Mrs. Thomas	1 1 0	Brompton—		Shacklewell—	
Gurney, Henry, Esq.	5 5 0	Collection	7 11 8	Collections	17 1 3
Gurney, Miss	1 1 0	Subscriptions	4 15 6	Contributions	24 14 4
Hislop, Mrs., Stepney	1 1 0	Sunday School	0 3 5	Ditto, for Africa	8 0 3
Hume, Mrs.	1 1 0	Camberwell—		Spencer Place	16 10 0
Payne, Mrs., Walworth	2 2 0	Contributions	94 1 5	Staines, Collection	4 9 9
Phillips, Mr. Joseph	1 0 0	Juvenile Association	5 5 1	Tottenham—	
Salter, Mrs.	1 1 0	Sunday School Girls	0 16 0	Contributions	27 10 1
Thomas, Mr. Joseph	1 0 0	Jackson, Miss, for		Ditto, Juvenile Association	7 12 1
Tosswill, C. S., Esq.	5 0 0	Entally	0 17 0		
Vines, C., Esq., Islington	2 0 0	Chelsea—		BEDFORDSHIRE.	
		Collection and Boxes	6 10 1	Amphill and Maulden—	
		Sunday School	5 0 0	Contributions, moiety	8 13 6
		Devonshire Square—		Proceeds of Lecture,	
		Collection	15 4 9	by Rev. J. Bird	0 12 0
		Juvenile Association	22 11 5	Blunham—	
		Contributions	36 18 10	Contributions	3 7 0
		Eagle Street	19 0 0	Sunday School Box	1 0 0
		Hackney—		Cranfield, Collection	6 10 0
		Collection	18 8 3	Houghton Regis—	
		Contributions	34 19 3	Collection	8 4 8
		Ditto	3 0 0	Contributions	2 15 4
		Ditto, for Africa	1 0 0	Keysoe—	
		Ditto, for Entally	8 9 8	Contributions	2 9 2
		Cox, Dr.	1 1 0	Sunday School Box	0 15 0
		Hammersmith—		Leighton—	
		Collections	9 15 3	Rev. E. Adey's—	
		Sunday School	1 16 10	Collections	6 13 0
		Contributions	36 10 6	Contributions	30 2 4
		Harrow—		Do., for Africa	1 12 6
		Collected by Mrs. Killy	1 10 0	Do., for African Schools	8 10 0
		Hatcham—		Do., for African Press	3 4 6
		Jones, Captain ...A.S.	1 1 0	Heath Chapel	1 13 4
		Contributions, by Mrs. Barker	8 4 9	Riseley, Collection	1 15 0
		Keppel Street, balance.	2 7 4	Sharnbrook, Collection	3 3 7
		Lambeth—		Thurloigh, ditto	3 4 2
		Juvenile Association,		Toddington—	
		Collection	9 0 0	Collection	2 2 8
		Maze Pond—		Contributions	6 12 0
		Sunday School, for		Wootton, Collection	1 10 0
		School in India	10 0 0		

### Legacies.

Payne, Mr. Samuel, late of Derby	300 0 0
Do., for <i>Translations</i>	100 0 0
Walker, Thomas, Esq., late of Denmark Hill	500 0 0
Williams, Mrs., late of Clapton, second payment on account	250 0 0

BERKSHIRE.		DEVONSHIRE.		GLOUCESTERSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Newbury—		Plymouth—		Bourton on the Water—	
Collections.....	10 10 0	Collections.....	28 6 0	Contributions, for	
Contributions.....	13 14 8	Contributions.....	13 3 1	<i>Africa</i> .....	8 5 0
Do., Sunday Schools	0 17 11	Do., Ladies' Branch,		Chalford—	
		(moiety).....	12 12 4	Sunday School.....	0 3 0
Acknowledged before	25 2 7	Do., Sunday School	1 1 9	Guiting and Naunton—	
and expenses.....	11 12 8			Sunday School.....	1 5 6
		Acknowledged before	55 3 2	HAMPSHIRE.	
		and expenses.....	33 16 3	Beaulieu—	
				Burt, Rev. J. B.....	20 0 0
Windsor—				Ditto..... A.S.	1 1 0
Subscriptions.....	1 11 6	Tiverton—		Beaulieu Rails—	
Sunday Schools.....	1 5 6	Contributions.....	11 13 2	First Church—	
BUCKINGHAMSHIRE.		DORSETSHIRE.		Contributions.....	1 16 0
Feany Stratford—		Bridport—		Do., Sund. School	
Sunday School.....	0 2 6	Collections.....	2 15 4	Teachers.....	0 4 0
Ivinghoe—		Lyme—		Guernsey—	
Sunday School.....	0 5 0	Collection.....	3 17 2	St. Peter's Port—	
Marlow—		Pool—		Collections.....	6 15 2
Collection and Contri-		Contributions.....	1 11 0	Boxes.....	0 15 7
butions.....	2 8 6	Weymouth—		St. Martin's—	
Waddesdon Hill.....	7 4 2	Contributions.....	6 14 1	Collections.....	2 5 8
CAMBRIDGESHIRE.		Do., Sunday School..	0 2 11	Contributions.....	4 0 0
Cambridge—		Wimborne—		St. Saviour's—	
Contributions... F. E.	15 10 0	Contributions.....	1 10 0	Collection.....	1 5 10
Isleham—				Contributions.....	6 15 10
Contributions.....	5 11 0	DURHAM.		Câtel—	
Scham—		Durham—		Collections.....	1 4 7
Boxes.....	0 17 6	Collection.....	2 7 9	Contributions.....	1 11 10
CORNWALL.		Contributions, for		Lymington—	
Chacewater—		<i>Africa</i> .....	1 11 0	Subscriptions.....	3 3 0
Collections.....	4 17 9	Hetton—		Portsea, Contributions..	21 10 6
Contributions.....	1 10 0	Collection.....	2 13 6	Meeting House Alley—	
Falmouth—		Rainton—		Collections.....	27 10 1
Collections.....	15 7 5	Pallister, Mr. J.....	0 5 0	Female Association	16 13 3
Contributions.....	18 6 10	South Shields—		White's Row—	
Ditto, for <i>Jamaica</i>		Collection.....	2 7 0	Collection.....	6 19 0
<i>Schools</i> .....	1 13 0	Sunderland—		Association.....	2 19 6
Do., Sunday School		Callender, M., Esq.,		Landport—	
Association.....	2 11 9	Gainford..... A.S.	2 2 0	Collection.....	6 8 4
Grampond—		Do., to make up last		Association.....	0 16 6
Contributions.....	2 16 6	year's subscription		Sunday School.....	3 8 5
Helstone—		to £2 2s.....	0 2 0	Ebenezer—	
Collections.....	12 15 0	ESSEX.		Collection.....	2 15 6
Contributions.....	5 14 2	Braintree—		Juvenile Society.....	2 10 0
Marazion—		Contributions.....	2 12 0	Forton—	
Contributions.....	1 2 6	Burnham—		Collection.....	1 12 9
Padstow—		Collection.....	2 6 5	Sunday School and	
Contributions.....	2 2 0	Produce of silver chain		Boxes.....	3 3 9
Penzance—		about.....	0 6 6	Marlabonne—	
Collections.....	14 8 2	Coggeshall—		Sunday School Girls	0 7 7
Contributions.....	8 3 8	Collection.....	1 7 6		
Do., Sunday School	0 11 11	Colchester—		Acknowledged before	
Redruth—		Contributions.....	16 7 2	and expenses.....	79 5 7
Collections.....	12 12 10	Ditto, for <i>Schools</i> ...	1 0 0		
Contributions.....	10 6 7	Earl's Colne—		17 9 7	
St. Austle—		Collection.....	1 18 6	HERTFORDSHIRE.	
Collections.....	7 9 8	Contributions.....	9 8 2	Bishop Stortford—	
Profits on Supper.....	0 15 4	Blacklock, Mr., Ford		Sunday School.....	1 0 0
Contributions.....	6 7 6	Street.....	30 0 0	Boxmoor.....	12 1 6
Truro—		Halstead—		Great Berkhamstead—	
Collections.....	7 10 4	Collection.....	4 6 8	Collection.....	3 19 1
Ditto, after Supper	0 17 0	Contributions.....	3 8 4	Baldwin, Mr..... A.S.	1 0 0
Contributions.....	5 18 0	Harlow—		Hitchin—	
Ditto, for <i>Schools</i> ...	1 0 0	Ladies' Association... 22 8 3		Collections.....	23 5 10
Do., Sunday School	1 11 5	Ilford—		Contributions.....	26 15 8
		Collected by Miss Rose	8 0 3	Ditto, for <i>Schools</i> ...	0 10 0
Acknowledged before	146 9 4	Loughton—		Do., Sunday School	0 7 5
and expenses.....	73 19 1	Boxes.....	1 3 4	Royston—	
		Rayleigh—		Contributions.....	7 18 0
		Contributions.....	8 0 0	Tring—	
		Romford—		Collection.....	4 6 10
		Sunday School.....	0 8 0	Contributions.....	20 12 1
		Thorpe le Soken—			
		Contributions.....	2 14 0	Acknowledged before	
				and expenses.....	15 19 0
					8 19 11

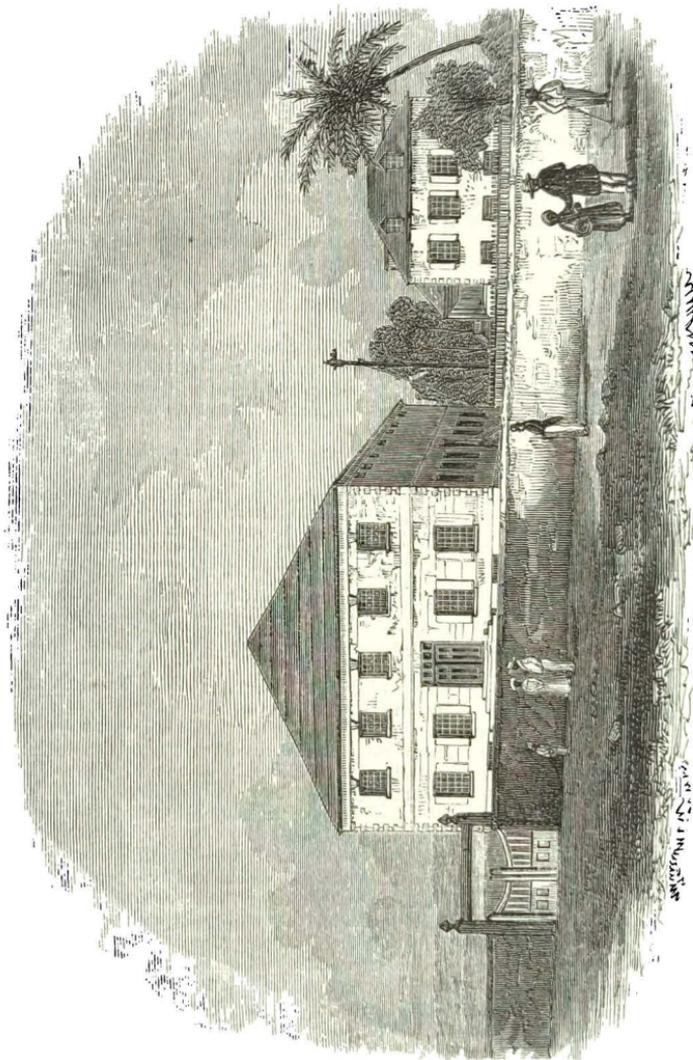
		£	s.	d.			£	s.	d.			£	s.	d.
Watford—					Woolwich—					NORTHUMBERLAND.				
Collection .....		15	1	10	Queen Street Chapel—		51	12	10	Newcastle—				
Contributions .....		44	18	2	Enon Chapel—					Tutthill Stairs—				
					Collection .....		2	6	0	Contributions .....		12	8	1
HUNTINGDONSHIRE.					Lessness Heath—					Do., for <i>Translations</i> .....		3	0	0
Bluntisham—					Collection .....		1	2	4	Ditto, Juvenile Society .....		2	8	9
Collection .....		5	17	2	Acknowledged before and expenses .....		61	4	6					
Contributions .....		27	3	10			7	10	2					
Huntingdon—					LANCASHIRE.					NOTTINGHAMSHIRE.				
Collections (moiety) ..		6	7	0	Ashton under Lyne—					Sutton in Ashfield—				
Ladies' Association (do.)		4	13	2	Collection .....		8	7	11	Sunday School .....		1	1	10
Contributions .....		5	4	0	Contributions .....		4	1	9	Sutton on Trent—				
Dying bequest .....		2	0	9	Bacup, additional .....		3	0	5	Collections .....		4	18	0
					Bolton, balance .....		2	17	7	Contributions .....		9	10	0
Ramsey—					Burnley—					Do., Sunday School .....		0	12	0
Collections .....		5	3	11	Collection .....		5	3	1					
Contributions .....		18	1	1	Chowbent—					OXFORDSHIRE.				
St. Ives—					Collection .....		1	4	6	Bampton and Coate—				
Collections .....		16	16	1	Liverpool—					Sunday Schools .....		4	3	11
Ditto, Rev. E. Davis's		4	3	0	Lyon, Miss Margaret, for <i>Native Girl</i> , 'Elizabeth Lyon,' <i>Patna</i> ..		4	2	6	Oxford—				
Ditto, at Houghton .....		3	0	8	Manchester—					Contributions, for Schools .....		7	17	6
Contributions .....		61	19	2	Subscriptions .....		51	8	0					
St. Neots—					Bochdale—					SHROPSHIRE.				
Collections (moiety) ..		9	14	7	Scholefield, Mr. W. ...		0	10	0	Bridgnorth—				
Contributions .....		12	0	5	Sabden—					Contributions .....		0	2	6
Somersham—					Foster, George, Esq., A. S., 1843—4 .....		50	0	0	Do., for <i>Translations</i> ..		5	0	0
Contributions .....		3	12	0	LEICESTERSHIRE.					Oswestry—				
					Longborough—					Contributions .....		6	8	4
KENT.					Sparrow Hill Sunday School .....		0	12	6	Ditto, Juvenile Society ..		0	9	1
Ashford—					LINCOLNSHIRE.					Wellington—				
Contributions .....		5	6	0	Boston—					Sunday School .....		0	13	9
Do., Sunday School ...		2	10	0	Contributions .....		4	8	7					
Brabourne—					MONMOUTHSHIRE.					SOMERSETSHIRE.				
Contributions .....		2	10	0	Chepstow—					Bath—				
Canterbury—					Monthly Collections ..		3	0	0	Collections .....		46	14	0
Contributions .....		42	14	3	Nebo 'Penycae—					Mileham, Mrs., for <i>Africa</i> .....		1	1	0
Ditto, for <i>Calcutta Schools</i> ..		5	12	6	Contributions .....		4	10	6	Bristol—				
Ditto, Juvenile Missionary Society ...		3	5	8	NORFOLK.					Davis, Mrs. G. H., Collected by, for <i>Patna</i> ..		2	7	6
Chatham—					Neatishead—					Watchet—				
Zion Chapel—					Sunday School .....		0	10	6	Saved through abstaining from Tobacco ..		1	0	0
Contributions .....		6	11	0	Swaffham—					STAFFORDSHIRE.				
Crayford—					Sunday School ..		1	7	0	Burslem—				
Collected by Mr. C. G. Collins .....		1	2	6	NORTHAMPTONSHIRE.					Collection .....		2	7	0
Ladies' Association ...		4	0	0	Kettering .....		16	5	10	Sunday School .....		0	13	3
Dover—					West Haddon—					Box .....		0	4	1
Pent Side—					Sunday School ..		1	7	0	Hanley—				
Sunday School .....		1	0	0						Contributions .....		4	0	0
Folkstone—					NORTHAMPTONSHIRE.					Do., Sunday School ..		1	0	0
Contributions .....		5	14	4	Kettering .....		16	5	10	Newcastle under Lyne—				
Hadlow—					West Haddon—					Carryer, Mrs., Collected by .....		4	18	0
Crowhurst, Mrs. Mary, Cards by .....		2	16	8	Sunday School .....		1	0	5					
Maidstone—														
Ladies' Association ...		28	14	7										
Margate—														
Contributions .....		17	6	2										
Ramsgate—														
Collections .....		44	11	1										
Contributions .....		55	10	8										
Tenterden—														
Sunday School .....		0	10	6										
Woolwich, Contributions		13	13	0										

With regret we find it necessary to defer the remainder of the Contributions and the "Acknowledgments" till next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.

The Missionary Herald (June 1843).



CHAPEL AND MISSION HOUSE, NASSAU, BAHAMAS.

## ANNUAL MEETING.

On Thursday, April 27th, the Annual Meeting of the Society was held in Exeter Hall. The Chair was taken at 10 o'clock by J. L. PHILLIPS, Esq., of Melksham; a hymn was sung, and a prayer was offered by the Rev. T. Shirley of Sevenoaks.

The CHAIRMAN then rose and said—The anniversary day of the Baptist Mission is a day of rejoicing. We meet friends whom we meet but seldom, but who are engaged in the same great and glorious cause. It is our happiness also on these anniversary seasons to meet not only beloved friends in this our native land, but those who have gone to foreign shores, and there, by their labours, advocated the great principles which we meet to extend. But, while it is a day of rejoicing, it should not be forgotten that it is a time for solemn recognition of the great principles of Christian missions, and that every individual in this large assembly should remember that there is something for him to do; that we all have some influence, and that it should be exerted in every possible way for furthering the great object which we all profess to have in view. The last year has been an eventful one. Great things have been done, and we look back with gratitude to God for having so far blessed the exertions of your Society. Amongst the many mercies which we have experienced I may mention one or two; more especially that of the Jamaica churches being enabled to do without any pecuniary assistance from your Society. They are not only free men as regards civil liberty, but also free as to the receipt of any external aid to carry on their religious privileges. But, further than this, they have come forward to assist you in this great work of the Lord. You have often seen missionaries who have been sent out to Jamaica, but we have to-day the pleasure of seeing a missionary sent from Jamaica, who is on his way to dark and benighted Africa. We welcome him here this day in the name of the Lord, and we wish God speed to him and to those of his honoured fellow-labourers who are about to proceed to that country. We shall remember them at a throne of grace, and pray that they may be preserved and prospered. The last year has been one of great exertion in our denomination. We have had what has been called our Jubilee year, and it will rejoice the hearts of all present to know that the appeals made have been very successful—that the objects intended to be effected will be carried out. We rejoice that you have responded to the appeals, and we pray that the Society may continue to prosper. I must allude to one circumstance that gives pleasure to my heart. It is the cordial co-operation of other Christians in our Jubilee services. I have had the pleasure of being at many, and we have

had Episcopalians, Wesleyans, Independents, and other denominations, coming forward heart and hand to aid in the cause. We cordially reciprocate the kindly feelings with which our friends of other denominations have come to assist us, and we pray that their societies may prosper, and may have the blessing of God amongst them. We look back to the past year as one of a great and eventful crisis. The empire of China seems to be opening to missionary exertions, and we wish the missionaries who have gone there God speed. Whilst we think of the exertions of that noble man, Williams, and his noble band of coadjutors, we pray that the beautiful islands of the Pacific may be shielded from the moral and spiritual darkness of popery; we pray that every evil of that kind may be averted, and that the cause of God may still go on in the Pacific Ocean and prosper.

The Secretary then read letters which he had received from ministers of various denominations, regretting their inability to be present, and an abstract of the Report.

The Rev. J. EDWARDS, of Nottingham, moved

“That the Report, an abstract of which has been read, be received and printed. That this meeting presents its grateful acknowledgments to the God of all grace for the encouraging measure of success he has been pleased to bestow upon the Baptist Missionary Society, in common with similar institutions; and adverts especially with thankfulness to the increased facilities afforded for missionary labour in China, and to the fields now opened to this Society in Africa, and the various West Indian islands.”

I consider, said Mr. Edwards, that the circumstances of the Society at this period are in a high degree important and interesting. We have just passed through the Jubilee of this mission, we have been reviewing its rise and progress, but we are not now come to meditate its decline and fall. Time was when the friends of missions were ridiculed, were taunted, for attempting to convert the heathen to Christ, and the failure of their project was predicted by the enemy with the most pompous and unhesitating confidence. Many, who in their hearts wished well to the object, yet despaired of success, and, indeed, looked at the scheme as partaking much more of what was utopian and impracticable, than of what was Christian and wise. This kind of objectors has been long silenced, and they have retired away from the scene; at least, if they are in

existence, we never hear of them now. Wherever the missionaries have gone, the God of missions has gone with them; wherever they have laboured they have been blessed with success. The darkness of heathenism has been penetrated; the idols of the heathen have been dethroned—one after another they have fallen prostrate before the gospel, as Dagon did before the ark; and thousands of degraded heathens have been united in Christian fellowship, and are blessed with all the dignity of the sons and daughters of the Lord God Almighty. We have been reminded of the success which has attended missionary efforts on the vast continent of India. I know that some of the friends of missions are accustomed to look upon that department of labour as not presenting adequate success. But it appears to me that the character of that success is most extraordinary, and such as lays us under special obligations to celebrate the loving kindness of the Lord. When Carey and his beloved companions went out to India to labour, they resembled the man that had a handful of corn to sow, to cultivate, and to multiply, until it should provide bread for the maintenance of the teeming population there; and they had to sow this handful of corn in a most unfriendly soil, and under the most unfriendly circumstances. They had to sow in earth on the top of the mountains, the most unlikely place for the vegetation of spring or the fruit of harvest. And yet that venerable man lived long enough to see the tops of the mountains waving with the ripened crop—"the fruit thereof shaking like Lebanon, and they of the city flourishing like trees of the earth." A mighty wedge has been infixd into the very centre of the great mass of Asiatic idolatry; we see that there is a continued succession of mighty forces beating on that wedge, and driving it deeper and deeper, and that it must inevitably, by and bye, split and shiver the whole fabric to atoms, and thus prepare the way for the universal spread of the gospel of Christ, and we say "It is the Lord's doing, and it is marvellous in our eyes." We have also been reminded of our missions in the West Indies; but it seems, from the statements that were made, and the cordial manner in which they were responded to, that we are not entitled to call that mission any longer our own. They have become a separate mission. All honour to the men who have so devoted themselves to the great cause of missions, and all honour to the head of the church, who has so signally favoured and blessed them. Since the time of plenary inspiration there have not been more splendid instances of success attending any missionary effort than those furnished in the West Indies. This success is the more remarkable, on account of the malignant, multiplied, systematic, and renewed opposition which our brethren there have had to encounter. Our missionaries there have

been in all kinds of perils. But, in the midst of all, they have been blessed, and they have abundantly prospered. Even before the emancipation of the slaves, God crowned their labours with very great success; thousands of the population having been brought to a knowledge of the truth, in connexion with the baptist and kindred missionary societies labouring in those islands. But the missionary cause has triumphed over slavery itself—that foulest of all iniquitous systems that ever was engendered in the bottomless abyss, or was ever permitted, by the providence of God, to brutalize and debase his intelligent creatures. In the destruction of the system of slavery in the West Indies, I see the pledge of its destruction throughout the world. It is high time that our honoured brethren in the United States should get rid of their own slavery. It is high time that the Christians of that country should rise and assert their liberties, and maintain and secure the rights of their down-trodden slaves. I have thought the sympathies awakened between our churches and the heathen world is an essential advantage resulting to us from being connected with the missionary cause. The information conveyed to us is of immense importance. Prior to the establishment of missions in our land, how little did we know of other countries! Our forefathers were comparatively ignorant respecting the heathen of their time; because the writers of voyages and travels wrote for philosophers, for statesmen, for politicians, for merchants, but they had no sympathy with the church of Christ, and therefore never wrote for it. They had no intention of awakening generous sympathy for the heathen, and therefore there was very little known on the subject. I remember reading in my early days a celebrated book, "Beckman's Travels to Borneo." The impression left on my mind was the interesting account given of the orang-outang; but there was no impression as to the population. Information is now so distributed among our churches, that there is scarcely a child who is not better acquainted with the heathen than the pastors of churches were at that day. Many advantages have resulted from this diffusion of information. We have had the truth of the scriptural representation of the heathen confirmed. There have been men who have had the presumption to say that the state of heathenism is different now from what it was when the bible was written, and they have pencilled it as a blissful state, with which we have nothing to do. But wherever the missionaries have gone, they have found that the dark places of the earth are full of cruelty. This information has had another effect; it has awakened the sympathy of the churches, and called into vigorous exercise practical benevolence. The communications of the missionaries have appealed to the churches, and the churches

have responded to the appeal. Motives have been supplied by the missionary enterprise to the activity of the members of the church, and particularly our younger friends, as missionary collectors, and distributors of missionary intelligence; while the amount of money that has thus been raised has been such, particularly during the last year, as to astonish and confound even infidelity itself. Men have wondered where—during such times of distress—money has come from to supply the Jubilee fund. I must congratulate the missionary collectors in this assembly upon the honour they are acquiring—upon the good they are doing—upon the treasure they are laying up for themselves against a future day. Beloved friends, go forward in your enterprise—persevere in your work. You are engaged in a great undertaking; you have many difficulties, you will never engage in any work without encountering them, yet do not despair. Remember that, in a cause like this, a little enthusiasm is worth a world of despair. To those who are in the habit of being called upon by missionary collectors allow me to say one word:—treat them kindly; give to them very cheerfully; and render their labour as pleasant to themselves as possible. I think a Frenchman once said, “When you talk to an Englishman about money, he becomes serious all at once.” Now, do not let the collectors find that you are very serious when they call upon you, but let them see that you are giving under the influence of Christian feeling, for “the Lord loveth a cheerful giver.”

The Rev. Dr. ALDER (Secretary to the Wesleyan Missionary Society), on rising to second the resolution, was loudly cheered. The last time, he said, that I had the pleasure of addressing an assembly in this spacious edifice, our attention was directed to a subject deeply interesting to every Protestant missionary society, because connected with the conservation of Protestant missions, exposed to imminent danger from the activity of the papacy, under the patronage of the power of France. I do not feel less satisfaction in standing up here to-day, because we have come together for the purpose of expressing our best wishes in favour of a particular missionary society—a society, be it remembered, which occupies a prominent position in the missionary movements of modern times, and which has rendered inestimable service to Christianity by the translation and circulation of the oracles of God. In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations—I felt much pleasure on learning that you, like our Moravian brethren, speak aright of your female missionaries. Female

agents are rendering great service to the missionary enterprise in different parts of the world. In consequence of the advantages derived from those valuable labours, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, “Be sure that you send a double-handed one”—that is, a missionary having a wife. While listening to the report, I was reminded of the signal and seasonable deliverance wrought by Jehovah on behalf of his people, and that no method was oftener employed to preserve the Jews from apostasy, and maintain them in humble dependence on their great King, than that of reminding them of the wonderful things which the Lord had accomplished in their favour. And after having heard that report read to us to-day, we shall go from this place saying, “God is our refuge, a very present help in trouble, therefore will we not fear what man can do unto us.” But you will allow me to say, the very success with which it has pleased God to honour you involves you in great responsibility. He has shown what may be done if you only put forth the strength which he has given you, in humble dependence on his blessing. Are there not reasons why this and all kindred institutions should do so, especially at the present time? Is there not a reason connected with the present condition of the world? Looking to it, you see movements every where in search of something that it feels it needs in order to its happiness. No false system of religion can give the world that which it wants. These systems are sustained *ab extra*, from without; there is no living spirit in them. When Mahomedanism first arose in the east, its triumphs were every where apparent, and Christendom at one period trembled for its safety. But there was no living spirit in that system; it was not a spring bubbling up, and sending forth its streams: it was a mere tank filled to overflowing, and while that was the case its influence was felt; but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world. However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. Never has the world yet seen an association of infidels devoting their time and property for the express purpose of giving to others that system in which they profess to believe. The papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon it; principles that shall imbue it, that shall guide it, that shall elevate it, that shall connect it with God himself. The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus.

The resolution was then put and agreed to.

The Rev. Dr. LEITCH rose to move—

"That this meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee fund, solemnly recognises the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects, and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the Committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the Society's successful operations."

I received yesterday an invitation to come to this meeting, said Dr. L., but I should have come without an invitation. I am suffering from over-exertion among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society, but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours—perhaps both are in fault—but I conceived that some persons might suppose from this that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that on the ground of the grand principle you hold in common with ourselves, and are seeking in common with us—that of sending the gospel through the world—our attachment is firm and undiminished, and we are still one with you, and wish you success in the name of the Lord. I am for union. If there was ever a time when we should all be united, it is now. Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has been a rallying point touching the heart of the whole body of Christians, making them beat with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country, to whom the nation is indebted for its liberties, whose descendants we boast to be, live in us, the Factory Bill shall be withdrawn. But we must take care of our spirit. We must not lose our spirituality while we are contending for our civil and religious rights. We must not cease to dwell on those vital truths that are connected with the salvation of immortal souls, otherwise we may preserve our civil and religious rights, but that for which they are preserved will be gone—the glory will have departed. We must, therefore, be like the Jews: while with one band we are defending the outworks, the other must not be idle, but labouring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit

of contention for rights and privileges, for the spirit of the gospel. I have been combating an error which, I think, is widely extended—which appears to me to be increasing—and of which, I conceive, we make too light, but which, whenever it prevails, has a most chilling and paralyzing effect on all missionary exertion: I refer to the notion that we are not to expect the Millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world by a miracle to that paradisaical state which we believe will be the result of the efforts made for the universal diffusion of the gospel. Many who hold this notion are truly pious; but there is the danger—it is not Satan employing the world against the church, but employing a part of the church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I believe that the heavens have received my Saviour till the time of the restitution and accomplishment of all things, spoken of by holy prophets ever since the world began. I will, by the help of God, pursue the appointed means for the attainment of their completion—for the downfall of the Man of Sin, both in the form of Puseyism and papacy—for the overthrow of Mahometan power and delusion—for the gathering in of the Gentiles, for then, and not till then, will the Jews be converted, and become one fold under Christ Jesus, and the spiritual reign of Christ be great and glorious over all the earth; a prophecy which I have the utmost confidence will ultimately be completely fulfilled. I have great confidence in the truth of God. I am not afraid of Puseyism. I am not afraid of papacy. I am not afraid of "the brethren." I am not afraid of any heresy whatever, because we have got the antidote to every heresy. I think opposition to us will do what nothing else could; it will arouse our spirits; it will bring us to take a bold and uncompromising stand. We shall never suffer the children of the poor to remain ignorant of the dreadful delusion that there is in the doctrine of baptismal regeneration. Oh! no; we shall bring every thing to the light: we shall bring the Fathers to the light; we shall bring the Prayer-book to the light; we shall bring the Catechism to the light; we shall bring the establishment to the light. I can see now why our meetings in this hall are endeavoured to be held forth to disrepute. I understand why so perpetually the meetings in Exeter Hall are held forth to indifference and contempt. It is because there we shall preserve our liberties. This is the place, brethren, where we shall have liberty of speech; here tyranny shall be denounced in every form and shape; and here it shall receive severer blows than even within the walls of St. Stephen's. While I have a voice I will lift it up for the support of universal liberty. I trust that we shall

never be backward in coming to Exeter Hall to plead for the liberty wherewith Christ makes his people free.

The Rev. C. M. BIRRELL, of Liverpool, in seconding the resolution, said, Dr. Leifchild has just observed that the resolution makes reference to the Jubilee. I think we have every reason to look back with gratitude to the events of that festival. It has brought forward a sum of money which I think may well fill us with astonishment as well as gratitude. When we consider the commercial circumstances of the country during that year; when we consider the pecuniary embarrassment which has afflicted all grades of society, from the lowest to the highest, snatching bread from the lips of the poor, abridging the comforts of the middle classes, and causing even the nobles, as it well might for more reasons than one, to tremble for the revenues of their posterity; when we take up the list of contributions, and find that it is composed principally on the one hand of churches both at home and abroad, composed of persons who have to toil for their daily bread, and on the other of men dearer to our hearts than ever, some of whom are now on this platform—men whose commercial and manufacturing engagements have for years past failed to yield them a return, and who, in many instances, have kept their engines working merely to secure what property they have from crumbling into ruins; and when we see that, notwithstanding all this, there has been laid spontaneously and promptly upon the tables of this Society a sum exceeding £30,000, then I feel, for one, bound to give thanks to God that there is still something noble left in human nature, something which can apprehend the great and the eternal in midst of a nation that has been pronounced to be selfish, and in the bosom of a church of which the master sin has been said to be covetousness. And I think the principles involved in that fact, the fact of so large a contribution at such a time, will not be lost upon those who have to conduct the future business of the mission. It will teach them to appeal more than ever to the primary, and not to the secondary motives in the hearts of our people; it will teach them that when they have a good cause, even though it be one demanding great sacrifices, they may cast it with safety upon the faith of the church; it will teach them, too, that a time of affliction is not necessarily a time of parsimony, but, on the contrary, that the time of the deepest poverty may prove to be the time of the richest liberality. For I cannot but express my persuasion, sir, that we owe much of the success to which I have referred to the very commercial destitution and affliction with which it has been associated. Prosperity ought, perhaps, to be as fruitful as adversity, but to our humiliation we must confess that

the latter in most instances in this respect has had the advantage. There has been an impression upon the minds of the people during the last two years that they were under the special discipline of heaven, that they were called into the private chamber of their King, and that they were bound to listen reverently to what he had to communicate. The poor have felt that the only chance they had of securing happiness at all was to secure it beyond the grave; and the rich have felt that, since the world had begun to reel beneath them, and men's hearts had begun to "fail them for fear, and for looking after those things that were coming upon the earth," it would be wise, instead of handing down a precarious property to their children, to send the greater part of it forward at once to the judgment-seat, that it might there be ready to hail them into "everlasting habitations." They have felt that, instead of building great mansions at home, and filling them with things intended to gratify the taste, it would be better to send those means to the coffers of the Mission House, that they might serve to build on some foreign shore temples of the Holy Ghost. The resolution, in the remaining part of it, appears to me to express some hesitation, some fear lest the contributions of future years will be diminished in consequence of the large contribution of the Jubilee year. I am quite aware that my beloved friend, our revered secretary—for though young he deserves our reverence, and he has it—I am quite aware that he knows as well as any man the working of the great voluntary system. Yet I confess I do not comprehend the philosophy of that fear. If it be simply meant that in future years we shall not have the same amount that we have had in past years, I think the sentiment is pretty nearly correct; I do not think that we shall have the same amount that we have had in past years. I think the churches will not send to the mission what they have been accustomed to send. I believe that the days of our five and twenty thousand pounds' annual income are gone for ever. Sir, it is impossible that a people, whose hearts have expanded over a double income this last year, should ever contract to the old limits in time to come. Is it to be imagined that the people who have given this large additional sum should not be better acquainted with the mission, and more intensely interested in the success of the enterprise to which they have devoted their money than ever they were before? It seems to me to admit, even in theory, no doubt whatever; and I will state a simple fact, involving the same principle. I am pretty well acquainted with a church which was accustomed for a great many years to contribute to the Baptist Missionary Society an annual sum of about £30. With great effort and self-denial they attained to that sum, but be-

yond it they never could possibly get. Well, it happened in the history of that people that they were obliged, on an emergency, to raise a chapel, which was to cost them a considerable sum of money, and on one occasion they laid down on the table a sum of £5000 towards the intended building. Immediately after that the deacons came to the minister and said, "Sir, it is impossible that we can have a collection for the mission this year; the people are drained to the last farthing, and all their profits for the next two years are mortgaged in order to pay this large sum." The minister replied, "Well, you deacons are the men to look after the pecuniary affairs, I am appointed to look after the spiritual welfare of the people, and if you decide that there shall be no collection, I decide, with your concurrence, that there shall be at least a deputation, that we may not aggrieve the people by denying to them that privilege. The deputation came, and then the deacons came, for after all their hearts were in the right place, and they said, "Sir, we never can have a deputation without a collection; these brethren will not know how to wind up their discourses, and we shall not know where to look." This was but the natural operation of things, and the collection was attached to the deputation. Now if they had been told before that they should have £10 upon that occasion they would have been thankful; if that they would have £20, they would have been utterly astonished; if they thought their old £30 could be got at, it would have almost dethroned their reason. Well, the collection was made, and that year they had not thirty, no, nor forty, nor fifty, but just £73 for the purposes of the mission. So that this poor, this peeled, this persecuted people, gave more actually than with all their efforts they were able to give before they parted with the £5000. Such was the consciousness of power, such the boldness of an approving conscience, such the expansion of a kindled heart, that they from that time took leave of themselves, and every year they have been further from their old mark than ever. On the same principle, therefore, I say that not only will the Jubilee not deprive us of our old income, but that that Jubilee itself, and the very thirty thousand pounds themselves, will increase our income in the years that are coming on us. The resolution goes on to speak of the vastly extended field which is yet open before us; and therefore I think we cannot but discover an additional argument for the extension of our income and the extension of those prayers which, as we have been beautifully told, must keep pace with the offering, else it will not be consumed before the Lord. Allusion has been made to the extension of the field of missions; but only look at the marks of design which are apparent throughout the whole process of that extension. Mark how one event has

borne upon another, and how all are concentrating to a single point. Our missionaries went out to the field without any great or extensive plan, and in accordance with no previous theory. But who, I ask, can look back upon their proceedings hitherto without perceiving the guidance of a single mind and the traces of one vast, uniform, and perfect plan, already giving intimations of its approaching consummation. Observe how the light gilds all the eastern part of the world to which we are directing partially our attention. Only fix your eyes, for instance, on the extreme peninsula of India, and there see, years before our mission came into existence, men from Denmark—oh! that their successors and descendants were equally anxious for the spread of the gospel—men from Denmark lighting up the word of God amongst the people. Travel onward till you come to Orissa, where our kindred tribe has fought with Juggernaut, and lighted afresh the fire. Sweep round the Bay, and see our elder and juvenile missionaries giving the word of God to the people in so pure a diction as to have constituted it already the standard of the Bengal language. Flee from the Ganges down to Irawaddy, and mark that missionary sitting at the midnight lamp for six solitary years, and then coming out with a flame of glory for the Burmans, succeeded since by another for the patriarchal Karens, a people who have never bowed the knee to idols. Hasten on your way, press through the Straits of Malacca, and see the blaze stretching still to the northward, and casting a glimmer at least upon the margin of that untrodden country of which we have of late heard so much. And you will find that even China does not end this march of Providence. Go over the farthest wall of that country into the forests of the Mongolian tribes, and what do you see there? There, two years ago, you might have seen two patient, two holy, two learned men, with their lips teaching the people, and with their pens translating the word of God. With their lips they were unsuccessful, but with their pens they made the record—the permanent record—of eternal truth; and no sooner was this done than the persons who had for twelve years listened with indifference to their voice came and fell down before their feet as weeping penitents; and no sooner had that occurred than the intention of God came out; no sooner had that occurred than they were banished, inexorably banished from the land for disturbing the national faith. The Spirit of God held back their outward success until the flame of his truth was lighted. Now, sir, what am I to make of all this? Is there no evidence here of a great plan on the part of the God of missions?—a plan which he is calling upon us to arise and carry out to its issues? Yes, these are the great central fires, placed at precisely proportional distances, at which the

missionaries of the next age will have to light their torches, and then flee from the circumference to the centre, lighting up the whole of that stupendous part of the world with a rapidity necessarily unexampled in the past history of mankind. There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feeling and sympathies of our hearts from infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the labourers, the successful labourers, at the Cape, and the equally successful agency of Moffat, "the Magnificent," for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici. Who can look at the success awarded to the labourers all along the slave-cursed coast of Guinea, with Freeman's journey to the court of Ashantee—who can look at these in connexion with the labours of our own mission by the waters of the Niger, and not feel his whole being throbbing with expectation of the coming mercy for the sons of Ethiopia? Will those tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two brothers floated from Busa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift. The great moral engine of printing was on the eve, and just on the eve of discovery for many centuries, during which time the church was in a state of smouldering preparation for great events, but no sooner had that preparation been completed than the types sprang at her call, and carried her on to victory. And so all the while that this great geographical mystery has been baffling the efforts of discoveries, all are on the tiptoe of expectation, but never gaining the object of desire—all that while, I say, the Spirit of God, far down in the wilderness, far off on the islands of the sea, has been troubling, and proving, and sanctifying a people, who have now, and never till now, been prepared to 'carry the torch of eternal truth into the deepest recesses of that hitherto inaccessible country, the country from which their fathers sprang, and to which their own affections, day and night, proceed. And if there be any other single circumstance in connexion with this matter, which seems to point out the future proceedings of God, I should be inclined to find it in a circumstance which some may suppose bore in exactly the opposite direction. But if the

churches of the West Indies had passed into Africa in the height of their pentecostal joy, if they had taken shipping for that country amidst the universal cheers of the church and of the world, I, for one, should have suspected something to be wrong. I should have feared that there was wanting one feature of a genuine proceeding of divine providence. But we have been already reminded to-day that the King's "broad arrow" of affliction is yet branded upon the brow of that church. No sooner had the planter ceased to lash their bodies than other hands were found prepared to chastise their reputations; and, although we might at first have felt grieved that the agency was to be found in such a quarter—although we might have had it in our hearts to turn round with wonder and indignation, and say, "Et tu Brute!"—still, still we shall not quarrel with the instrumentality, since it is that which our God sees fit, in his wisdom, to appoint; we shall not quarrel with the affliction when it takes so evidently the aspect of the finger of our God. To be sure we may not find so many willing to listen to the defence as we have found willing to hear the accusation. Many who have looked with deep concern upon the charges may be found to have lost that concern when we present them with the refutation; for we have all lived long enough to know and attest the truth of what Demosthenes told the Athenians when he rose to stem the eloquent aspersions of his rival: "It is natural," he said, "for all men to listen with eagerness to accusers, but to be reluctant auditors of such as commend themselves." But still, though this be so, we shall in the end be invested with the royal privilege of extending a free pardon to all our wrongful accusers; we shall have the happiness of first extending the hand of paternal love to those who have repented of their error, and may unite with us in the blessed consequences that God's mercy will elicit from it. Our churches will pass from the West Indies into Africa under the solemn conviction that the eye of the Christian world is upon them; aye, and that the eyes, more tender indeed, but more searching still, of Him who walked in the midst of the golden candlesticks, will be upon them, so that they must do nothing in the darkness that may not be brought to the light, and let nothing be whispered in the closet that may not be proclaimed upon the house-top. A few more years of labour, a few more years of prayer, the blood of a few martyrs to sanctify the sands of Africa, and we shall realize the glories of the period when that country shall stretch forth her hands to God. In these circumstances it seems impossible that the church should draw back from the work.

The resolution was then carried unanimously.

The Rev. J. CLARKE then rose to move—

“That this meeting has heard with sincere pleasure of the success of this Society in Jamaica; it is greatly cheered and encouraged by the zeal and liberality of the mission churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the Society, while they are largely contributing at the same time to send the gospel to Africa. This meeting affectionately commends them to the care and blessing of the ‘Great Shepherd,’ assures them of its sympathy in all their trials and discouragements, and will rejoice to hear of their increasing spirituality and success.”

I feel, he said, deeply impressed with a sense of the presence of the most high God, who is in the midst of us, in this assembly, looking into each of our hearts. We are assembled in this place, not to please ourselves, or merely to be interested in the speeches which are delivered, but to seek the glory of the God who made us, and the interests of that kingdom which shall one day cover the whole earth. I feel deeply solemnized, also, on the present occasion, by the feeling that it is the last opportunity which I shall have of addressing you in this noble edifice. I hope very soon to leave you, and the land of my birth, to go to the land of my adoption, to labour among the dark benighted children of Ham. Since my arrival in this country, it has been my privilege to visit many churches, to meet with a great number of Christian friends in different parts of Great Britain. I have received universal kindness. I have seen deep feelings expressed by conduct, which had taken possession of thousands of hearts. Great numbers are now, as you well know, offering their daily prayers to the throne of heavenly grace on behalf of Africa, the land for which I am bound. I wish on this occasion to engage this assembly to pray yet more fervently for the spread of the gospel in this land of life. I wish this assembly to use their influence in the different spheres of labour in which they act, in order to induce others to pray to God to pour out his Spirit upon the churches, to accompany his word with the divine blessing, that soon the nations may turn unto him. I am persuaded that I have been supported during the fourteen years that I have been engaged in missionary labour, in answer to the prayers of the church of Christ; and I have felt more than ever convinced of the importance of prayer since I last went with my respected and beloved colleague and fellow traveller, Dr. Prince, to the benighted coast of Africa. There we were preserved amidst many dangers; there we were supported under many trials. God looked in mercy upon us; and he has restored us once more to you, with health unimpaired; and has put it into our hearts to go again to that region, to promote, I hope, the interests of his kingdom, and the honour of his great name. The resolution refers to Jamaica—a land in which it was my privilege to labour for nearly ten years—and to the success which has there attended the preaching of the

gospel. I do rejoice in the success which has attended the preaching of the gospel of Christ in every land and by every section of the Christian church. You are aware that very great numbers have been added to the church of the most high God by means of the preaching of Christ crucified, in Jamaica. The churches which have been formed in that land are walking onward in the way of God's commandments. We rejoice in that which the Spirit of God has effected. We rejoice in that holy fruit which they bring forth, evincing, as it does, the sincerity of their profession, and the reality of the work of the Spirit. We rejoice in the evidence of their love to God, and their devotedness to the cause of the divine Redeemer. They have come forward, now that slavery is destroyed, and said, “We thank you for that which you have done for us in years that are gone by; now we shall be able to assist our own pastors, to carry on the work of God amongst ourselves, and to render you help in sending the gospel of the blessed God to dark parts of this island, to the dark islands of the West, and to the benighted continent of Africa.” Not only are there many in Jamaica who are prepared to give of their substance to send the gospel to their native land or the land of their fathers, but there are many who are prepared to say, “Here am I, send me.” Some who have thus addressed us are present with us on this platform to-day. They have left the land of their birth, the land where their kindred dwell; they have left the home of their fathers, and are here thus far on their way to Africa. God, we believe, is raising up labourers in Africa itself. He has raised labourers already in connexion with the Wesleyan Missionary Society in Western Africa; he has raised up labourers already in connexion with the Church Missionary Society in that land, and has already converted to himself three persons in Fernando Po, who can read the word of God, and who, before we saw them, could write intelligently and interestingly. In this we have a token that God will soon prepare, in connexion with the Baptist Missionary Society, labourers in Africa to carry on his work in that continent. We have, my friends, both a deeply-important and most interesting engagement in going to Africa, to visit the poor benighted inhabitants of the island of Fernando Po and the adjacent continent.

The Rev. J. P. MURSELL, in seconding the resolution, said:—I have no doubt whatever, no apprehension at all on my mind as to the final success of the glorious progress of Christian missions. It is, therefore, the more to be desired that we should have nothing like opposition springing out of any divisions at home. It is unspeakably to be wished, and should be the desire of every good man, that within the bosom of the church, amidst

the friends of Christian missions, there should be good-fellowship and harmony. I have heard, and read with very great regret, some of the differences which have occurred recently in the Western Islands—the little impediments which have been thrown in the way of the Baptist Missionary Society, by some who are engaged in the same great and blessed cause. I do hope, and I believe, that those differences must subside. I cannot think that the brethren will be able to go on quarrelling with one another, when they have to preach the gospel, one and all, in their several chapels, which proclaims “peace on earth, and good-will to men.” I do not think that the spirit which I so greatly lament, is participated in by the great body of Independents in this country. I said so to Dr. Leifchild as he retired, and who, I begged, would stop, for I meant to give him a scolding, to which he replied, very kindly, “Do it, for we richly deserve it.” My impression is that the great body of our brethren at home—I am sure it is so in the country—for we there walk hand in hand and heart with heart, and love each other, whether water be applied to the head or to the feet—I am persuaded that the great body do not sympathize with these attacks. And yet it is passing strange that these allusions, and references, and assaults, should have gained the sanction of the periodicals of that great body. How are we to judge of the intention of a community or society but through their public organs? But I am sure that the great portion of the Independent community do not approve of the noise those organs have lately been making. I think it is still further strange that when replies have been given, after the strictest scrutiny into the allegations that were brought, those charges are reiterated, without any reference to the replies. I do not know the conductors of the Evangelical or Congregational Magazines, and therefore I cannot be personal. I have the utmost respect for the body to which I allude, but I cannot understand why they should scold us, and lash us, and almost kick us out of doors, and yet say, “We are very sorry; we think you have done great good, and wish you success with all our hearts.” However, I cannot recur to the replies which I have had the pleasure of reading in the Baptist Magazine, without pronouncing a little eulogy on them. I have not read any thing that has delighted me more than a paper that appeared in the number for last month, written by whom I cannot tell, but I respect the man, whoever he is, who could write with such firmness, combined with such urbanity, and such a Christian spirit. If the committee of the Baptist Society always adopt this course, there will be a moral power arising from their replies that will silence the most malicious of their foes. I have not heard a word of recrimination or accusation,

nor are we disposed now, as Baptists, to recriminate or to calumniate in return. “Grace be with all them who love our Lord Jesus Christ in sincerity.” And as to the Baptist missionaries in the west, they need no shield of ours thrown over them. They require nothing to be said by us in defence of their high claims to Christian confidence. I believe that they deserve it, as much as any class of men that ever sought the good of a people sitting in darkness and in the region of the shadow of death. I had the pleasure of knowing Mr. Burchell, Mr. Tinson, and my brother Phillippo, many years ago. Two of us were students together in the Bristol institution; our hearts were then blended, and they have never separated since. We knew them to be then Christian men—men of high integrity, of holy intention and solicitude—men admirably adapted for the work to which they were about to devote themselves. They have gone abroad and effected, under that God from whom proceeds every good and perfect gift, a work that has filled the church with astonishment, and the world with dismay. These men are not now, surely, to call for or require at our hands a defence. Men who not only have preached the gospel till the islands of the Western sea are gladdened with the smiles and the presence of the great God and Father of us all, but who, with undaunted brow and outstretched arm, have hurled the monster slavery from his throne, have undermined the foundation of the citadel and fortress of the enemy, amid the curses of the oppressor and the thanksgiving of the oppressed. Such men as these we will not disgrace by attempting to eulogize. Their names are written on the page of history, and on the hearts of the great and good, and will be sounded throughout successive generations. But these, surely, are not the times for us to be disunited! When the Catholics, under the direction of a great neighbouring power, are attempting to destroy the missions planted among the beautiful islands of the Southern Sea; when before the waters that lash their shores are scarcely free from the tint of the blood of the lamented and martyred Williams, they project the design—whether they will accomplish it or not remains to be seen—of dismissing the missionaries of the cross from these realms; when at home, under the guise of great concern for Protestantism, men are about to deck us in nobody knows what fine clothing, and send us back with a silver cord about the neck, to the foot of the pope, that we may have the honour of kissing his holiness's toe; when persons in high places, for whose authority I believe we entertain a deep respect and regard, are seeking to invade our very sanctuary, and enact and apply a law which will do more to subvert the civil and religious liberties of this country than any act passed within the last 100 years,—this is not the time for us,

one moment, to show a divided front. All depends on the union of dissenters at this hour ; if the late attempts made on us should but awaken our sympathies and arouse us from our apathy ; if dissenters will but just get up, and stand upright again, as they used to do, for they have gone rather limping lately ; if they will but revise their thoughts and review their position ; if they will but look at the signs of the times, and observe their duty, and do it, then no artificer shall be able to fasten around them the chains that are being forged, but we will snap them and hurl them with indignation at our feet. There is a close connexion between the progress of liberty at home, and the advancement of our missions abroad. Be assured if we suffer the cause to deteriorate, or the principles we maintain to deteriorate in interest, there is not an island in the ocean, not a people of the habitable globe but will be influenced by it. The interests of missions at home require that we should be firm at this crisis. There are dwelling in the streets and alleys of our large manufacturing towns, and in our agricultural districts, thousands of reading, thinking, and observing men ; they look to the dissenters at this moment, and to those with whom we are identified, wondering how we shall proceed, and what we shall do ; and we ought to embody the prayer of millions of the starving people of this country, who are beseeching them by all that is sacred to take care that in their conduct they sacrifice no principle they hold dear, and by the application of which their wants may be relieved. Moreover, there are many men in our larger manufacturing districts, with which I am more immediately conversant, who are growing sullen and impious, and are becoming atheistic. Men are arguing in this way : if you parsons, who profess to desire the progress of religion, and meet in large assemblies in towns here and in the metropolis, and offer prayer to God for the nation, and deliver your sermons and pronounce your speeches—if you will suffer us to perish while you have it in your power to help us by legislative and constitutional means, where is the evidence of your Christianity ? I beseech this assembly to study the great and blessed model presented to them in the pages of revelation. I mean that of our great and divine Redeemer himself, who, while he sympathized profoundly and primarily with the spiritual interests of men, yet met their temporal necessities, and shed tears occasionally over them—who, while he was pleased to break bread to necessitous thousands, and to heal the sick child of the poor centurion, and advance with weeping and prayer to the grave of Lazarus, stood pointing to the realms of light, and leading the way to that world where neither want, nor sickness, nor death shall ever come.

The resolution was put and carried unanimously.

The Rev. C. ELVEN rose to move,

‘ That the cordial thanks of the Society are due, and are hereby presented to William Brodie Gurney, Esq., the treasurer, Rev. Joseph Angus, secretary, Rev. Joshua Russell, honorary secretary of the Jubilee sub-committee, to the auditors and committee, for the services they have severally rendered to the Society during the past year ; and that the following be the officers and committee for the year ensuing :—[Names read ]

I have pleasure, he said, in moving this resolution, because, as far as I am concerned, I am sure we have the utmost confidence in the committee. I have never heard a breath to the contrary. I am sure that the secretaries and committee deserve an expression of our gratitude, when we consider the extraordinary press of business which during the past year has devolved upon them, in connexion with the Jubilee arrangements. Allow me to say that I do not sympathize with the fears of those who regard the Jubilee movement as a mere effervescence ; I think it is the huddling up of a fountain, deep as the everlasting covenant, strong as the omnipotence of Deity, and perpetual as the throne of God.

HENRY KELSALL, Esq., of Rochdale, in seconding the resolution, also bore testimony to the confidence reposed in Lancashire in the officer and committee of the Society.

The resolution was then put and agreed to.

W. B. GURNEY, Esq., rose and said :—Reference has been made in the Report to certain modifications of the constitution of the Society. The subject has received the anxious attention of the committee, and they are now prepared with a resolution upon it. It has reference to the mode of the election of the committee, and also to the objects of the Society ; they have, in fact, since the origin of the Society, been somewhat inconsistent : while the constitution has confined its operations to the heathen, we have had chapels and various institutions for Europeans in the settlements where our stations have been placed ; but, by rendering the constitution more general, we shall be enabled to include objects which were in some degree before precluded. It has been felt that our institutions were multiplied to an extent by no means desirable, and that it would be much better to include the colonial with the foreign mission. Mr. Gurney then proposed a resolution embodying those alterations.

The Rev. Dr. MURCH briefly seconded the resolution, which was put and agreed to.

The Rev. Dr. STANE then concluded the meeting by prayer.



	£ s. d.	Pont-y-clm—	£ s. d.	Cardiff, Bethany—	£ s. d.
Hadon—		Collection .....	1 8 0	Allum, Miss..... A. S.	0 10 0
Collections & Box.	2 7 0	Porth Madoch—		Cwm-y-felin .....	0 12 0
Hull—		Collection and Sub-		Dinas—	
Collection, Public		scriptions .....	4 8 3	Contributions .....	1 0 0
Meeting .....	12 1 6	Pwllhell—		Ditto, for Africa .....	1 0 0
Contributions .....	18 16 6	Contributions .....	13 3 5	Bethlehem—	
Salthouse Lane—		Tyddynshon—		Collection .....	0 16 6
Collection .....	14 0 0	Collection .....	0 13 2	Camrose—	
Juvenile Society .	15 13 0			Collection .....	0 12 0
George Street—		SOUTH WALES.		Carmel—	
Collection .....	30 4 9	Aberystwyth—		Collection .....	1 11 8
Ladies' and Juve-		Collection .....	4 11 5	Box .....	0 3 4
nile Society.....	14 1 10	Contributions .....	9 12 7	Sunday School .....	1 1 0
	124 1 1	Bethabara—		Fisbguard—	
Acknowledged before		Collection .....	2 4 1	Collection .....	3 8 3
and expenses.....	100 17 10	Contributions .....	3 15 0	Do, Monthly Prayer	
	23 3 3	Do, Sunday School	10 14 4	Meeting .....	0 17 3
		Blaenyffos—		Contributions .....	1 15 0
		Collection .....	2 2 6	Ditto, for Africa .....	3 2 0
		Contributions .....	2 5 0	Fynon—	
		Do, Sunday School	3 1 6	Collection .....	2 7 0
		Blaenywaun—		Do, Sunday School	4 12 6
		Collection .....	7 7 11	Ditto, Ditto, Dyffryn	
		Ditto, Soan.....	1 5 10	Conin.....	2 5 0
		Ditto, Penuel.....	1 10 0	Contributions .....	2 10 0
		Contributions .....	21 15 5	Glanrhyd—	
		Cardigan—		Collection .....	1 0 0
		Collection .....	5 9 10	Groescoch—	
		Contributions .....	4 15 6	Collection .....	0 8 8
		Do, Sunday School	40 16 0	Harmony—	
		Carslem—		Collection .....	0 3 8
		Collection .....	1 6 9	Haverfordwest—	
		Contributions .....	0 10 0	Collection .....	21 0 0
		Cilwowyry—		Contributions .....	129 1 10
		Collection .....	2 6 1	Hepzibab—	
		Contributions .....	1 9 0	Collection .....	0 9 6
		Ebenezer—		Box .....	0 16 3
		Collection .....	2 5 1	Horeb—	
		Contributions .....	4 10 0	Collection .....	0 9 4
		Sunday School	5 14 7	Llangloffan—	
		Harmony—		Collection .....	10 2 8
		Collection .....	1 8 6	Martletwy—	
		Contributions .....	2 3 0	Collection .....	1 4 0
		Horeb—		Middle Mill—	
		Collection .....	0 10 0	Collection .....	3 7 8
		Jezeel—		Contributions .....	6 7 6
		Collection and Sub-		Milford—	
		scriptions.....	4 0 9	Collection .....	1 0 6
		Letterston—		Penuel—	
		Collection .....	1 13 0	Collection .....	0 8 0
		Contributions .....	1 2 6	Salem—	
		Llanelli—		Collection .....	0 13 0
		Collection .....	7 4 0	Solva—	
		Llangloffan—		Collection .....	0 8 2
		Collection .....	3 6 0	South Dairy—	
		Contributions .....	16 13 7	Collection .....	0 1 10
		Llwynhendy—		Sutton—	
		Collection .....	0 14 6	Collection .....	0 7 7
		Contributions .....	0 15 6		
		Newport, Bethlehem—		* SCOTLAND.	
		Collection .....	2 0 0	Anstruther and Kilrenny	
		Contributions .....	4 10 0	Bible and Missionary	
		Do, Sunday School	3 14 9	Association .....	4 6 0
		Penrhyncoch—		Coldstream—	
		Collection .....	0 18 6	Collected at Dr Thom-	
		Contributions .....	0 18 0	son's .....	7 0 0
		Penybryn—		Edinburgh—	
		Collection .....	0 13 6	Contributions .....	15 2 0
		Contributions .....	0 18 6	Stirlingshire and vic-	
		Do, Sunday School	3 8 0	inity Bible and	
		Penypark—		Missionary Society.	8 4 0
		Collection .....	2 5 10	Elgin, Miss. Society.....	7 3 6
		Contributions .....	1 18 6	Greenock—	
		Tabor—		Collection .....	2 5 1
		Collection .....	0 15 2	Legacy of the late Mr.	
		Contributions .....	0 7 6	Joseph Neasmith...	9 0 0
		Vehinvoel—		Jedburgh—	
		Collection .....	1 0 0	Collection .....	1 6 6
		Contributions .....	1 10 0	Melrose—	
		Vorwig—		Collection .....	0 16 1
		Collection .....	1 10 7		
		Contributions .....	0 18 0		
		Do, Sunday School	3 4 3		

Perth— Ladies' Association, F. E. 15 10 0	Do., Monthly Prayer Meetings..... 1 17 1	Youghall— Collection ..... £ s. d. 1 10 0
Cork— Collections..... 8 2 2	Contributions ..... 9 6 0	FOREIGN.
	Do., for Translations 0 13 6	Ceylon Auxiliary ..... 108 18 3

*Received during the month of April, 1843.*

**ANNUAL COLLECTIONS IN LONDON  
AND ITS VICINITY.**

Annual Meeting at Exe- ter Hall.....103 10 4	Ditto, at Finsbury Chapel ..... 29 0 9	Ditto, for Juvenile Associations, at do. 7 2 0	Annual Lecture, at Crosby Hall, by John Sheppard, Esq., of Frome..... 21 15 4	Annual Sermon, at Sur- rey Chapel, by the Rev. C. Eiven..... 37 6 3
Alie Street, Little ..... 12 10 0	Brentford, Market Place 8 0 0	Camberwell ..... 48 16 8	Chelsea ..... 5 11 0	Church St., Blackfriars. 14 15 8
Drayton, West ..... 3 1 8	Eagle Street ..... 17 11 8	Fetter Lane..... 1 11 0	Hackney, Ann's Place.. 1 5 0	Hammersmith ..... 8 15 6
Hampstead ..... 4 9 4	Hatcham ..... 3 0 6	Highbury ..... 2 0 5	Islington ..... 16 0 4	Jubilee Place, Mile End Road ..... 1 3 6
Kennington, Charles St. 3 1 0	Kensington ..... 12 18 0	Keppel Street ..... 14 3 0	Lambeth, Regent Street 12 10 0	Maze Pond..... 18 11 2
New Park Street..... 18 5 4	Peckham ..... 4 5 4	Romney Street, West- minster..... 3 2 0	Salter's Hall ..... 14 13 0	Somers Town ..... 2 8 8
Spencer Place ..... 3 15 0	Wild Street, Little (part) 6 0 0			

*Annual Subscriptions.*

Clarke, Rev. O..... 1 1 0	Gouldsmith, Mrs..... 1 1 0	Matravers, T. C., Esq., Grange Place..... 1 1 0	Millar, Mr. W. H..... 1 1 0	Watkins, Mrs., West- bourne Grove..... 1 0 0
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*Donations.*

A..... 1 0 0	A Friend, by Mr. Sofield 0 10 6	Benson, Robert, Esq..... 25 0 0	Box, John, Esq., Perci- val Street ..... 10 10 0	Burton, S., Tottenham, for Africa ..... 1 0 0	Kightley, Mrs., for Africa ..... 8 0 0
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Redwood, M. A., Tot- tenham, for Africa.... 1 0 0	Steinkopf, Rev. Dr..... 1 0 0	Vines, Miss E., Chelsea, Collected in farthings 2 13 6	W. I. J., Tottenham, for Africa ..... 1 0 0	Williams, Thomas, Esq., Cowley ..... 10 0 0	Ditto, his Servant..... 0 14 0	Worne, Mr., Tottenham, for Africa ..... 2 0 0
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*Legacies.*

Fergusson, Mrs. Marga- ret, late of Perth ..... 18 0 0	Pettigrew, Miss, late of Aughnacloy ..... 50 0 0
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**LONDON AND MIDDLESEX  
AUXILIARIES.**

Alie Street, Little, Sun- day School ..... 2 1 0	Brentford, Moiety of Collection at united Meeting of Baptist and London Mission- ary Societies ..... 5 8 7	Cromer Street, Sunday School Teachers, by Dr. Prince, for Africa 1 6 0	Drayton, West, for ditto 1 10 0	Newton, Mrs. E. P..... 1 0 0	Newton, Miss ..... 0 10 0	Maze Pond— Contributions ..... 22 0 6	Mead's Court..... 15 3 8	New Park Street, by Miss Meredith ..... 1 0 0	Prescot Street, Little... 34 0 0	Salter's Hall ..... 41 12 4	Totteridge and Whet- stone Association..... 5 7 7	Walworth, Lion Street, Ladies' Association... 27 0 0
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**BEDFORDSHIRE.**

Bedford, by Mr. White, Moiety of Collections 39 13 3
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**CAMBRIDGESHIRE.**

Melbourne, Contribu- tions, by Dr. Prince, for Africa ..... 1 8 6
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**DERBYSHIRE.**

Chesterfield— Contributions, by Dr. Prince, for Africa... 7 0 0
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**DEVONSHIRE.**

North Devon Auxiliary 40 0 0	Bradninch, Cards, by Miss Bowden ..... 3 10 0	Devonport, Collected by Master R. E. S. Oram 1 1 0
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**DORSETSHIRE.**

Shaftesbury, Contribu- tions, by Dr. Prince, for Africa ..... 1 6 0
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**DURHAM.**

Hamsterley, Sunday Scholars ..... 1 1 0
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**ESSEX.**

Loughton, Collection ... 11 13 4	Saffron Walden, Contribu- tions, by Dr. Prince, for Africa... 6 0 0	Ditto, sale of an old silver watch, for do. 1 14 0	Tillingham, Collection. . 0 18 0
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**KENT.**

Crayford, Mr. J. Smith, Annual Subscription. 1 1 0
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**LANCASHIRE.**

Liverpool, Contributions, by Dr. Prince, for Africa ..... 6 0 0
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**NORTHUMBERLAND.**

Berwick upon Tweed— Farewell Prayer Meet- ing, by Rev. J. Clarke..... 4 12 4	Davidson, Mrs., for Africa ..... 1 0 0	Dodds, Mr., for Africa 1 0 0
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**OXFORDSHIRE.**

Banbury— Payne, Mr..... 0 10 0	Coate, Contributions ... 10 0 0
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**SHROPSHIRE.**

Shrewsbury ..... 1 7 9
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**SOMERSETSHIRE.**

Creech, Collection ..... 0 15 1	Crewkerne, Mr. W., Hedditch, by Dr. Prince, for Africa ..... 0 2 6	Hatch, Collection..... 1 4 0
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£ s. d.		£ s. d.		£ s. d.	
Honiton—		Contributions .....	4 3 0	Do., Bible Class, by	
Collection .....	1 4 2	Do., by Dr. Prince,		Rev. R. Aitcher-	
Contributions .....	1 15 10	for Africa .....	5 7 0	son, for Africa ...	1 0 0
Isle Abbot—		Williton, Contributions	3 11 10		
Collection .....	1 3 0				
Contributions .....	1 7 0				
Montacute—		STAFFORDSHIRE.		WORCESTERSHIRE.	
Collection .....	1 10 7	Burslem .....	1 12 6	Bewdley .....	3 0 0
Missionary Prayer		Burton on Trent—			
Meeting Box .....	2 7 3	Collections .....	2 16 10	SCOTLAND.	
Contributions .....	9 0 10	Contributions .....	6 2 2	Aberdeen—	
Do., Sunday School	0 8 0			Collection, Baptist	
Children, by Dr. Prince,		SUFFOLK.		Church, for Africa...	3 0 0
for Africa .....	0 7 6	Ipswich, Contributions,		for Africa .....	25 0 0
Prescott, Collection .....	1 5 6	by Mr. Pollard .....	3 13 6	Stewart, Mr. John, for	
Saint Hill, Collection .....	0 16 2			ditto .....	25 0 0
Stogumber, Collection .....	3 3 8			Coldstream—	
Taunton—		WARWICKSHIRE.		A Friend, for Africa...	1 0 0
Collection .....	6 1 4	Leamington—		Cullen—	
Contributions .....	12 18 1	A Farewell Meeting,		Black, Helen .....	0 5 0
Do., Young, Mr. J.,		by Dr. Prince, for		Stewartfield, Society for	
by Dr. Prince, for		Africa .....	5 0 0	Religious Purposes ...	2 0 0
Africa .....	5 0 0				
Watchet—		WILTSHIRE.		FOREIGN.	
Collection .....	6 6 0	Bratton—		Calcutta Auxiliary .....	201 9 0
Contributions .....	4 4 0	Collection .....	3 1 0	East Indies—	
Wellington—		Contributions .....	9 12 10	Contributions, for	
Collection .....	4 10 6			Translations .....	79 5 0
Do., Rowgreen .....	0 8 6				

CONTRIBUTIONS TO THE JUBILEE FUND,

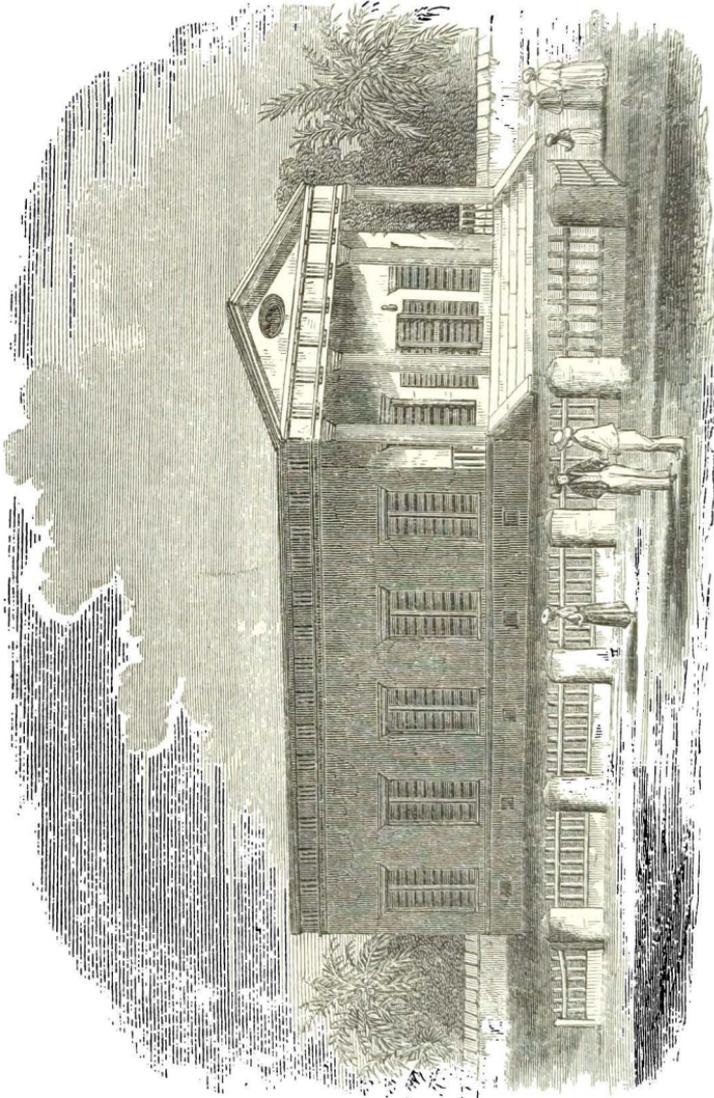
From the 1st of March to the 30th of April, 1843.

A Friend, by Mr. J. Philips	0 5 0	Brockenhurst .....	0 12 6	Coleford .....	9 11 6
A Jubilee Offering .....	10 0 0	Bottisham Lode, by Rev. R. Roff .....	0 10 0	Costesey, Collection .....	2 3 10
Aherystwith—		Burwell .....	3 6 0	Chowbent .....	2 5 6
Jones, Mr. R. ....	1 0 0	Burnham, Norfolk .....	3 5 1	Cowling Hill .....	3 1 0
Abingdon, balance .....	9 2 0	Boro' green, Sunday Sch., for Africa .....	2 6 6	Cheltenham, on account	80 0 0
Amphill, by Rev. J. Merrick, for Missionary Vessel .....	1 0 0	Bluntisham, Sunday School .....	0 5 6	Clipstone—	
Angus, Rev. Joseph, in full of £50 .....	25 0 0	Brynmawr .....	6 6 0	Stretton, Mr., Foxton	1 0 0
Ashton under Lyne—		Sunday School .....	2 19 3	Cartwright, Mr., for Missionary Vessel .....	2 0 0
Johnson, Mr. John ...	50 0 0	Edwards, Rev. John .....	5 0 0	Cold Rowley and Shotley Field .....	5 3 7
Friend .....	5 0 0	Bradford, Wilts .....	5 15 6	Deane, Mr. George, moiety of £100 .....	50 0 0
Bacup—		Bessels Green .....	13 6 0	Denbigh, Mr. J. Parry's Box .....	0 5 9
Lord, J., Esq. ....	10 0 0	Burnham, Essex—		Dereham .....	14 10 2
Do., for Missionary Vessel .....	10 0 0	Produce of Jewellery. Bethlehem and Salem, Pembrokeshire .....	1 2 10	Devonport, by Rev. T. Horton .....	50 0 0
Bath .....	44 16 0	Beaulieu Rails .....	3 10 0	Do., Sunday School ...	1 5 6
Barton Mills .....	23 15 0	Boston .....	3 11 5	Devonshire Square .....	37 0 0
Boulah, Pembrokeshire	0 12 5	Bradford, Yorkshire		Haddon, Mr. John .....	10 0 0
Berwick on Tweed, Sunday School .....	3 0 6	Zion Chapel, Card by John Bowser .....	0 2 0	Clarke, Mr. John .....	5 0 0
Bolton, Tea Party .....	0 7 3	Bridgnorth—		Dublin .....	98 2 3
Bramley, Collection .....	3 13 0	Sing, Mr. J., for Missionary Vessel .....	2 0 0	Dudley .....	14 5 5
Birmingham—		Bourton, Dorset—		Earby, Collection .....	1 14 7
Balance .....	32 2 6	Hannam, Mr. J. T., and friends .....	5 0 0	Earls Colne .....	9 1 6
By B. Lepard, Esq. ....	11 10 0	Bristol—		Exeter .....	45 13 1
Mount Zion, additional	0 16 3	Balance .....	153 10 0	Do., Collected by Miss Wright, of Tiverton	0 9 10
Middlemore, W., Esq. 100 0 0		Sherring, Mrs. J., for Miss. Vessel .....	1 0 0	Exminster .....	0 13 6
Room, W., Esq. ....	100 0 0	Sherring, Miss E. B., for ditto .....	1 0 0	Fakenham .....	107 19 5
Room, Francis, Esq. ...	100 0 0	Sherring, Mr. R. B., jun., for ditto .....	1 0 0	Falmouth .....	30 18 5
Woodhill, Mr. Henry	10 0 0	Burs .....	10 0 0	Ditto, for Africa .....	5 10 0
Bratton—		Carlisle, Sunday School	1 12 0	Falmouth, and other places, Jamaica .....	150 0 0
Whitaker, P., Esq., £2 piece .....	2 0 0	Chesham—		Do., for Miss. Vessel .....	50 0 0
Bridgnorth, Castle St., Sunday School .....	3 0 0	J. S. P. ....	1 1 0	Do., Mr. E. Knibb .....	20 0 0
Brixham .....	8 3 0	Christow, Devon .....	0 18 10	Farmer, T., Esq., for Miss. Vessel .....	5 0 0
Brompton, Sund. School, second contribution .....	2 0 0	Colne, Lancashire .....	3 10 0	Faversham, Sun. School	2 6 0
Broseley—				Felthorpe .....	5 6 8
Baker, Miss .....	1 0 0			Fishguard .....	3 0 0

£ s. d.		£ s. d.		£ s. d.	
Flanders, Mrs., by Mr. A. Saunders, for <i>Miss. Vessel</i> .....	2 0 0	Lydney—		Sabden—	
Flushing.....	0 9 0	Elliott, Rev. E. B.....	5 0 0	Foster, G., Esq., for <i>Miss. Vessel</i> .....	50 0 0
Forster, Robert, Esq., for <i>Miss. Vessel</i> .....	2 0 0	Lynn.....	30 0 0	Saltash.....	5 10 0
Foulsham.....	61 1 0	Malton.....	2 11 0	Salthouse.....	9 7 0
Fynon.....	2 0 0	Margate—		Sevenoaks.....	42 5 10
Gillingham—		Cobb, J. W., Esq., for <i>Miss. Vessel</i> .....	2 2 0	Sharnbrook, by Rev. J. Merrick, for <i>Miss. Vessel</i> .....	1 12 0
Dunn, Mr. Joseph, and Friends.....	2 10 0	Manchester, Young Friends.....	0 7 0	Sheffield, Sunday School.....	0 5 0
Glanrhyd.....	4 7 0	Martham.....	1 11 5	Sheffield, balance.....	75 0 3
Grampound.....	3 3 2	Martletwy.....	0 6 0	Shipley, Rhodes, Mr. J.....	10 0 0
Grimsby.....	2 6 0	Melbourne.....	13 10 6	Sodbury, Sunday School.....	1 5 0
Groesoch.....	3 5 1	Mitchell, Mr. Charles, Card by.....	0 11 6	Soham.....	0 0 7
Guernsey on account.....	10 15 2	Neatishhead.....	1 10 3	Do., Sunday School.....	0 16 6
Hadlow, Collection.....	10 0 0	Necton.....	1 15 0	South Shields—	
Haddenham, Bucks, Sunday School.....	0 5 0	Netherton.....	2 2 0	Bell, Thomas, Esq. ...	5 0 0
Halstead.....	4 7 6	Newark, Sunday School.....	1 8 6	Southampton, Second Church.....	1 8 5
Harwood, Mr. J. U.....	5 0 0	Newcastle on Tyne—		Spanish Town, Jamaica.....	200 0 0
Hasingden, by Mrs. Hindle.....	10 0 0	Angas, J. L., Esq., for <i>Miss. Vessel</i> .....	5 0 0	St. Austell.....	11 0 0
Whitaker, L.....	1 0 0	Newton Abbott, Sunday School.....	0 7 1	Do., Sunday School.....	0 6 7
Haverfordwest.....	136 14 2	Norwich—		Staleybridge.....	1 0 0
Haworth, Sunday School.....	3 16 6	Public Meeting.....	20 7 6	Stonehouse.....	4 13 11
Heistone.....	9 10 6	St. Clement's.....	10 9 0	Sturges, Miss, for <i>Miss. Vessel</i> .....	1 0 0
Hepburn, Miss J., by Miss Watson, for <i>Missionary Vessel</i> .....	0 5 0	St. Mary's.....	566 4 0	Sunderland—	
Hitchin.....	90 7 2	Orford Hill.....	135 3 0	"A Belaying Pin," for <i>Miss. Vessel</i> .....	2 10 0
Hook Norton, balance.....	7 10 10	Independent Friends.....	25 0 0	Sutton, Notts, Sunday School, additional.....	0 0 6
Houghton Regis, by Rev. J. Merrick, for <i>Miss. Vessel</i> .....	0 3 6	A Friend, for <i>Miss. Vessel</i> .....	20 0 0	Swansea.....	117 7 0
Howard, Luke, Esq., for <i>Miss. Vessel</i> .....	5 0 0	A Wesleyan Friend.....	5 5 0	Sway.....	0 14 0
Howard, Mrs. E., Tottenham, for <i>Missionary Vessel</i> .....	3 0 0	Gurney, Miss, North-repps.....	5 0 0	Sydney, New S. Wales, for <i>Africa</i> .....	50 0 0
Hull, Ladies' Working Party.....	3 0 0	Nottingham—		Do., additional.....	2 10 0
Huntingdon.....	48 12 8	Heard, John, Esq.....	200 0 0	Thorpe.....	8 0 0
Illingworth, Mr. M.....	50 0 0	Oldham, Sunday School.....	4 8 3	Tittleshall.....	0 16 6
Ilford, Collected by Miss Rose.....	2 12 6	Oswestry.....	0 17 0	Tring.....	3 7 3
Ingham.....	43 6 5	Paignton, Collection, &c.....	2 13 8	Truro.....	10 0 0
Ipswich, Stoke Green, Sunday School.....	0 12 6	Park Hill, Rev. Joshua Lewis.....	2 7 2	Tunbridge Wells.....	13 9 6
Isleham.....	12 0 0	Patna, E. I.....	22 6 7	Uley, Profits of Mr. Eyres's Jubilee Hymns, additional.....	0 5 6
Kennington, Lincolnshire.....	1 0 0	Paulton, additional.....	12 14 6	Ulverston, for <i>Missionary Vessel</i> .....	0 15 6
Kettering, J. C. Gotch, Esq., for <i>Miss. Vessel</i> .....	10 0 0	Paynter, John, Esq., Blackheath.....	105 0 0	Waddesdon Hill, additional, by Cards.....	1 1 0
Ketton, Mr. J. Eayres.....	0 5 0	Penryn.....	1 11 0	Do., by ditto.....	5 12 6
Killingholme.....	0 13 0	Perthynca, by Rev. H. Jones—		Walworth, Lion Street.....	9 5 8
King, P., Esq., for <i>Miss. Vessel</i> .....	1 0 0	Roberts, Miss E., Plas-sucha, Denbighshire.....	2 4 0	Walsal.....	2 19 3
Kingsbridge.....	47 2 0	Roberts, Miss C., do.....	1 2 1	Do., Sunday School.....	0 10 9
Laely.....	0 13 6	Penzance.....	10 14 3	Waltham Abbey, Fragments.....	1 10 1
Launceston, Mr. R. Dingley.....	1 0 0	Do., Sunday School.....	1 7 3	Do., Produce of Jewellery.....	3 2 6
Leicester—		Peto, S. M., Esq.....	25 0 0	Warmminster, Collection.....	1 13 0
Winks, Mr. J. F., part profits of "Jubilee Memorial".....	10 0 0	Do., for <i>Africa</i> .....	5 0 0	Warmington, Mr. Joseph.....	20 0 0
Leighton Buzzard, by Rev. J. Merrick, for <i>Miss. Vessel</i> .....	0 10 10	Plymouth.....	72 1 11	West Bromwich.....	3 15 0
Llanellhairan.....	0 6 0	Pont-y-cim.....	0 11 0	Westmanacote.....	1 10 0
Llanlyfni.....	0 15 0	Pontypool, English Ch., Sunday School.....	0 17 0	Weiwy, Mr. Higgs, by Mr. W. C. Fuller.....	2 2 0
		Poole, balance.....	2 15 0	Weymouth.....	5 3 0
		Prescot Street, Little, Sunday School.....	0 6 2	Wilenhall.....	1 10 0
		Presteign—		Winchester, Collection.....	2 6 0
		Jones, Mr., Bank.....	3 3 0	Wilkin, Miss, Card by.....	1 15 8
		Ramsay.....	30 0 0	Wolverhampton, Cannon Street.....	2 3 7
		Redruth.....	2 2 0	Wrexham—	
		Rochdale—		A Stranger.....	0 10 0
		Bright, Jacob, Esq., for <i>Miss. Vessel</i> .....	1 0 0	Worstead.....	30 10 11
		Bright, John, Esq., for ditto.....	5 0 0	Yelling, by Rev. Mr. Bottle.....	4 11 3
		Rotherham.....	3 14 0	York, Christmas Cards.....	5 0 0
		Rugby, Sunday School.....	0 15 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.



BAPTIST CHAPEL, HOWRAH.

## A S I A.

## CALCUTTA.

HOWRAH, or as it is sometimes written, Haurah, is a populous suburb of Calcutta. "This station," writes Mr. Ellis, "including Salkiya, a populous town on the north, was commenced about 1820, by Rev. Mr. Statham, now the respected pastor at Reading, who was subsequently, by ill health, obliged to return to England. Its present minister is our missionary brother Mr. Morgan: having a native assistant, who was not long since a Hindu. The communicants consist both of European and native members, for whose benefit two separate services each are held on the sabbath, besides those of the week. The Lord's supper is, however, administered to both European and native members at one time; the service being therefore conducted partly in English and partly in Bengali."

Mr. Leslie, who is at present residing in Calcutta, and supplying the church in Circular Road, writes as follows, April 11th.

In the month of February last, anxious for a missionary ramble again, I set off, accompanied by Mr. John Page, to pay a visit to the villages in the south of Calcutta, where the brethren have several churches; and I think I can say I was rewarded for my labour. The whole population in that part of India seems ready to throw off Hindooism and embrace Christianity. The churches were not all that I could have wished; but considering the state out of which they have emerged, and the trouble into which they have been brought by the Puseyite missionaries of the Society for Propagating the Gospel, they are perhaps in as good a state as they could reasonably be expected. The missionaries can visit them but seldom. At one season of the year they can all be reached by boat; but this was not the case when I went down. Page and I, after we had gone as far as we could by water, had to walk to one eighteen miles, and to another fifteen miles; and this, under a sun such as you know nothing of in England, and on roads such

as you never saw was no easy matter.

Whilst I preach to the church in Circular Road, I busy myself as much as I can well do in missionary labour. Two and three times every week I accompany some of the brethren to their preaching stations on the roads in Calcutta, and take my share in addressing the people in Hindoosthance,—a great body of the natives here understanding that language. In other little ways, too, I try to be helpful. Thus I endeavour still to be the missionary. If I remain with the Circular Road people, I hope still to continue to labour, as I formerly did, among the heathen.

The cholera is now (as usually at this season of the year) raging around. Not a few, both European and native, have already fallen. But, blessed be God, all the missionaries are yet preserved. May the Lord still preserve them. The loss of a single man would be felt. When a man falls in England, there are plenty of others to fill up his place; but it is not so here.

Mr. Thomas, on the following day, says,

You will be delighted to hear that at several of the stations additions have been made to the churches. I have not the letters of the brethren at hand to refer to for particulars, but may mention that at Delhi, Monghyr, Beerbhun, Barisal, Chittagong,

and Calcutta, converts have been baptized within the last few weeks; and other persons are spoken of as apparently under a concern of mind. Oh that all who have professed the name of Jesus may stand fast in him, and that many more may follow their example!

On the whole, the health of our circle is good; Mrs. Pearce is, to some extent, an exception. Hoping that you will continue to remember India, and soon send to our help, I remain, &c.

Our most recent letter is from Mr. Wenger, who says, under date of Calcutta, April 20th,

At length, after a long delay, our Annual Meeting has taken place. It was held on Thursday last, the 13th instant., in the Circular Road chapel, the Rev. Dr. Duff, of the General Assembly's Mission, in the chair. The attendance was very good for Calcutta, the chapel being nearly filled with hearers. As no notes were taken at the time, and my head was engaged with thoughts on business, I shall not be able to give you as full an outline of the various addresses as I could wish.

The Rev. J. Brooks, of the General Baptist Mission, opened the meeting with reading the scriptures and prayer. The Rev. Dr. Duff then, in a short introductory address, expressed the interest he and many other Christians took in the Baptist Missionary Society, because in its rise, progress, and usefulness, both direct and indirect, the work of the Holy Spirit, and the leadings of a wise providence, were so palpably manifest. He dwelt at some length on the character of Dr. Carey, and on the peculiar manner in which he was led, and afterwards led others, to consider the extent and horrors of heathenism, and to feel the important duty of doing something for their conversion to Christ.

Afterwards he called upon me to read some extracts from the Report, which shall be sent to you as soon as printed.

The Rev. T. Boaz, of the London Society's Mission, then rose to move the first resolution.

"That the Report, extracts from which have now been read, be adopted, and circulated under the direction of the Committee; and that this meeting, although feeling that the present is the day of small things, yet desires to render heartfelt thanks to God for the amount of good, accomplished even in India during the last fifty years, by means of this and other kindred societies, and especially for the numerous opportunities now presenting themselves of publishing the gospel of Christ, in various ways, throughout the length and breadth of the land."

Mr. Boaz, in his address, after briefly dwelling upon the topics suggested by the resolution, stated that he wished to give a practical turn to these meetings, and consequently exhorted the audience to do all in their power that the churches planted in India, and especially the European churches, might become more active in, and more identified with, the great work that was to be done in this country. The present depressed state of trade at home showed that we ought to bring more fully into play the pecuniary

means possessed by Indian Christians. We who were on the spot, could more clearly see the peculiar spiritual want of every changing scene among the natives; were more directly affected by, and so more closely interested in their moral condition. In England the rise and spread of Puseyism would demand more strength to be expended at home than had been the case before; and besides that, other heathen countries were very properly engaging the attention and claiming the resources of Christians at home.

The Rev. J. Mack, of Serampore, seconded both the resolution and Mr. Boaz's exhortation. He said, that although what had been done might appear much, yet what remained to be done was much more. He attempted to give a survey, in a very graphic manner, of the different districts of Bengal, commencing with Chittagong, in the south-east, and of their spiritual wants. I regret not to be able to give you the details of his remarks, which were exceedingly affecting. The general result he showed to be this, that the personal efforts of all the missionaries now in Bengal (of course in a measure irrespective of bible and tract distribution) affected hardly more than four out of the thirty millions that were speaking the Bengali language. In conclusion, Mr. Mack called upon the young men, members of churches, who might be present, to consider seriously whether some of them ought not to give themselves to the work of preaching the gospel to the heathen. May his appeal prove as effectual as it was serious and pointed.

The second resolution was moved by the Rev. T. Smith, of the General Assembly's Mission.

"That in the comparative slowness of the work of conversion and sanctification among the natives of this country, combined with other signs of the times, we acknowledge an urgent call to set aside all confidence in human strength and wisdom, to abound in fervent prayer and persevering labour, depending for success upon the power of the Holy Spirit, and to watch with jealous care, lest either in doctrine or example, we set before the surrounding multitudes another gospel than that delivered unto us by our divine Redeemer and his inspired apostles."

Mr. Smith, whilst speaking on the slowness of the work of grace among the natives, dwelt especially upon the small measure of success which had attended evangelical labours in the city of Calcutta, the inhabitants of which, he said, would have to endure much severer punishments than their fellow-countrymen in

the rural districts, because the former had for so long a succession of years enjoyed multiplied opportunities of hearing the gospel, whilst the latter had not been favoured with so much light. Among the signs of the times, he mentioned especially the spreading influence of Puseyism and the present circumstances of the church of Scotland, which, as had before been remarked, seemed to show that we could no longer look to Britain for the usual liberal supplies of labourers in the Indian harvest. He then enforced with great power the exhortation expressed in the resolution.

Owing to the lateness of the hour (nearly 10 p. m.), the Rev. G. Pearce only added a few words, and seconded the resolution. The collection was then made.

The third resolution, which I will not transcribe, as it contains little more than the names of the members of the committee, was moved by the Rev. W. Morton, of the London Society's Mission.

He also enforced, at considerable length, the importance of obtaining more pecuniary contributions, and especially more labourers, in this country. As I was just then engaged in superintending the collection, I could not attend properly to Mr. Morton's interesting address.

Dr. Duff then spoke a few words in conclusion, after which the doxology was sung, and the meeting separated. It was full half-past ten when the blessing was pronounced.

The collection was pretty good, about 147 Rs. in cash, and upwards of 140 Rs. in cards.

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## A F R I C A.

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### FERNANDO PO.

Mr. Sturgeon, we regret to say, has had another attack of fever: and Mrs. Sturgeon is in a very debilitated state. Two letters have been received; in the earlier, dated Feb. 10th, Mr. Sturgeon says,

I quite resigned myself up to the Lord, but was too senseless to converse with those around me. The doctor and my friends all thought my recovery doubtful. But my work is not yet done; therefore the Lord, "who is rich in mercy," has pitied and spared. May I have grace, that I may be faithful to my dear charge, and say, at the end of my labours, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." My beloved wife was also ill at the same time with myself, but she soon rallied, and was enabled to wait upon me. Mr. Hensman, our medical attendant, is about to leave us. May I hope, my dear sir, that your Committee will use every means within their power to send us a skilful physician without the least unnecessary delay. Without medical aid we have but little hope of life in this unhealthy clime. Mrs. S. is so often ill that her poor body is reduced to a mere shell.

Since I have been writing this epistle, Mr. Hensman has said most positively, that my dear wife ought to return to England by the first opportunity, there being no hope of her regaining her strength in Africa, unless she is speedily removed to a more salubrious

clime. Upon hearing this information from Mr. Hensman my spirits sank, and as I am altogether ignorant of the course I shall pursue, I must leave this painful subject for the present.

You will be glad to hear that the little church at Clarence is increasing. On the first day in this year I baptized seven persons, and received one from a baptist church at Sierra Leone. She had a letter of recommendation, signed "Jack Conner, pastor." It had long been her wish to join our church, but there being things in her character not quite consistent with the principles of the gospel, she was kept back until the time referred to; when, her conduct more resembling the "meek and lowly Jesus," I felt bound to receive her as a sister in the Lord. The time of baptizing was a solemn and searching time to us all. Several captains were present. It was the first time that we had enjoyed on these occasions fine weather. The assembly was large, and whilst the incomparable love of Jesus to perishing sinners was made known, and the duty of all to repent, believe, and be baptized, was enforced, there was profound attention and deep feeling manifested by the people, without the least extravagance. May the Lord cause his doctrine to drop as the rain, and distil as the

dew! In the evening I received the newly baptized persons, with the one from Sierra Leone, into the church. I then addressed them upon the duties and privileges of church members. The day will be long remembered with feelings of devout gratitude and joy by the friends of Zion in Clarence. We held a service on the preceding evening, at 10

o'clock, when several of our friends prayed; and I gave a few short addresses, exhorting them to the exercise of humility for the numerous sins indulged during the past year; gratitude for the Lord's goodness, and urging the importance of prizing the gospel and living devotedly to God in the ensuing year.

The second letter is dated March 10th, 1843.

As the "Atalanta" is a little delayed, I take this opportunity of informing you that I have forwarded the bible to Mr. Christian, according to your instructions.

My recent illness has prevented my visit to the Boobie towns referred to in a former letter. But I intend (p. v.) to make the attempt about the middle of next month, should my strength continue to improve.

Mr. Hensman having so often stated that it is my duty either to send Mrs. Sturgeon to England or remove her to a more healthy spot, I propose going to Bassipoo on Tuesday next, to ascertain, if possible, where I can build a house, to which Mrs. Sturgeon may be removed for a short time. All our friends state that it is much cooler, and more healthy there, than at Clarence. I am truly grieved, my dear sir, that I know not the opinion of your Committee upon the subject; and that I have no fellow-labourer to consult. Were it not for the solace which the gospel gives, my spirits

would be low indeed, from my accumulated sorrows. But "the Lord is my helper." Should I build a small house, it will only be from the firm conviction of its being my imperative duty to take this important step, from the medical advice so often given.

I am anxiously looking for the arrival of Mr. Clarke, and his devoted band. I hope he will be well supplied with implements of husbandry, as I have tried in vain to purchase either a spade or shovel. I have a broken shovel, borrowed from a neighbour, and a hoe which I have bought. These are my only garden tools. I am very partial to my garden, and think a little exercise in it as good for my health as it is pleasing to my taste. There is not one garden in the neighbourhood kept in any thing like order; nor have I yet seen one path in any garden suitable for a person to walk in; but all the gardens too much resemble the bush. In these things they greatly need improvement.

## WEST INDIES.

### BAHAMAS.

A pleasing communication has been received from Mr. Rycroft, dated Nassau, New Providence, April 27th, 1843.

I have much pleasure in being able to inform you that Mrs. Rycroft and myself continue to enjoy uninterrupted health and strength, for which we are truly grateful to the God of our mercies. May the Lord graciously continue his mercy in this respect unto us, for here there is much work to be done requiring a good degree of strength and constant effort.

During the last five weeks, brother Capern has been absent to the out-islands. In his absence I have found abundance of employ for head, heart, and hands, in Nassau and at the out-stations, most of which I have visited.

At six o'clock in the morning of March 21st, I set out for Adclaide, a distance of

eighteen miles, accompanied by our excellent coloured brother, Mr. M'Donald, for the purpose of opening a new chapel, which has lately been finished. We reached the settlement at nine o'clock, and found the settlers all ready to enter upon the pleasurable employment of setting apart a house for religious instruction. Indeed, for this day all labour was laid aside by the whole colony. In a short time after our arrival, the people were convened within our neat little house of prayer. Devotion marked their conduct, and many a tear stole down their sable cheeks, whilst Christ and his love were set before them. I had often read the promise, "Ethi-

opia shall soon stretch out her hands unto God," with deep interest, but not until this day did I feel its force, when there sat before me a congregation composed of Africans who had met together to worship the God of the universe.

During the interval betwixt the morning and afternoon service, I called the members and inquirers together, and requested each of them to stand up, and tell me what God had done for their souls. Their statements were of such a cast as to show plainly that they knew their need of a Saviour, and that Christ Jesus alone was the foundation of their confidence. Upon being asked what they thought of themselves, and what they thought of Christ, they answered generally, "We poor things, no good; we poor sinners; massa Jesus only can save poor we; we look to him, and trust him only."

The services of Adelaide being concluded at two o'clock, we again were found bending our way through the heated pine barren, towards Carmichael, seven miles distant, where another new chapel, lately built, was to be opened. We reached this village at four o'clock, and found our congregation anxiously waiting our coming. Here, as at Adelaide, there are a people who take much interest in the cause of Christ, and who are instrumental in the diffusion of moral and religious principles. All business had been suspended at this place on the occasion. Joyful countenances, with glowing words and hearty shaking of hands, testified their happiness and delight on account of the visit, and house opened for them to worship God in. Since Carmichael meeting-house was opened, I have paid them another visit, for the purpose of administering the Lord's supper to them. On this, as well as on the former occasion, all work was suspended; and the principal part of the villagers were present. I preached to them in the morning, and administered the ordinance of the Lord's supper to them in the afternoon. About forty persons sat down, and I never saw more devout communicants in my native land. The pleasure which this people give us is an ample reward for all our toil and danger in journeying to them.

Fox Hill is another station where we labour, and where we have built a house for God in the midst of an African colony, which we intend opening to-morrow. With the people I have held services in the open air in the heart of the bush, and under the pressure of a burning sun. Though this people are just peeping out of darkness, yet they can value the gospel of Jesus, and do manifest as much attention and respect whilst preaching as you could desire. Had you beheld our assembly, I am sure your heart would have leaped with joy, and your hands would have been strengthened in the good work of the Lord. You would have beheld, seated on

the rough rock, the mother with her sable children around her; the aged and infirm wiping the big tear away from their sun-burned faces with the corner of the ragged garb, whilst the mercy and grace of the sinner's Friend and the sinner's Saviour was set before them; and when you retired a hundred voices would salute your ear in expressions of thanks to you and praise to God for his goodness in sending the gospel to them. Our reward in the aspect of the people is great.

Whilst dear brother Capern has been away I have opened three new stations for preaching in the suburbs of Nassau; one at the west, another at the south, and a third at the east of the town. Each of these meetings is well attended, and promises much good. I hope I may be spared in strength to keep them up, as they rest upon me solely; whilst preaching in the open air in this country is hard work, on account of the sun and heat.

On the afternoon of the ninth of April, being Lord's-day, I preached to a crowded congregation in the open air. There were present from five to six hundred souls, all of whom behaved well, though a locality as bad as St. Giles, in London, where the worst of persons live. The congregation on this occasion was as orderly as you could wish, and seemed much pleased with the attention given to their immortal interest. Wishing to continue the feelings excited, at the close of the sermon I invited those present to the chapel, where service was about to commence. Hundreds followed us; whilst, to prevent noise and vain talk, we sung hymns on our way to the meeting-house, which secured order and seriousness, and for nearly a mile, rocks, hills, and dales became vocal with the praises of the Most High. Our meeting-house was soon filled, and proved too small to accommodate comfortably the number who had assembled together.

On this occasion, whilst preaching, I observed seven sailors coming up the lane, who stood and listened to the discourse, and then accompanied us to the chapel. These men, I am happy to say, still attend the chapel, and have also desired tracts. Who can tell what God may by that day's services accomplish in those who perhaps for the first time for years came under the sound of the gospel? I have since learned that persons who had not for ten years entered a place of worship, are now desiring to join our classes; and that others who did not read the scriptures, were seen on the Monday morning looking into the word of God, and talking about what they had heard.

Equally interesting and beneficial have the other out-door preachings proved. This we see in the revival of the people, and crowded congregations on the Lord's day and week day services.

At the newly opened stations, several of the leaders have engaged to hold prayer-

meetings. Some have been held, and the house filled, whilst multitudes surrounded the building and stood outside during the service, unable to gain admittance.

I purpose, should health be continued, to preach principally out of doors when brother Capern is at home. I have thus far preached at half-past nine in the morning and at half-past two in the evening; this I have done to secure the people for the services held at eleven and four, and though the Lord's-day here called upon me for four sermons, yet have I as great strength now as when in England. I thank God for his goodness to me and perishing souls in this particular, for it is no small mercy to be able from week to week to preach eight or nine sermons, &c.

I should be much rejoiced, and aided in my work, could I have a tent which would hold three or four hundred persons; merely a covering over the head would suffice, which would shade us from the power of a tropical sun. At present we make umbrellas do.

Mr. Capern leaves Nassau, upon his return, for other islands which need his visits, where he may remain five or six weeks. Mr. M'Donald goes next week to Exuma, and Mrs. Pearson is going to Exuma, where she will remain for some time. The work, therefore, of attending to New Providence island will devolve upon me wholly.

We need, and believe we have, your prayers constantly for our health and strength. Here the harvest is great, but the labourers few.

## HOME PROCEEDINGS.

### ADJOURNED ANNUAL MEETING.

In the evening of April 27th, a public meeting was held in Finsbury Chapel, when Charles Hindley, Esq., M.P., kindly presided. After singing and prayer,

The CHAIRMAN rose and said: I did not consent to take the chair this evening on the supposition that I could by any countenance of my own, as a humble member of the House of Commons, render you any assistance, but because I was anxious to participate in the pleasure of hearing reported the success of the missionary enterprise. I do not belong to the same missionary body with yourselves, but I sympathize with you in the joy you derive from your success; I belong to a very small constellation in the heavens, but I delight to see a larger one, and to look at stars of the first order in the various missionary bodies. The members of other churches and other missionary societies should all rejoice together, and pray that this attempt to evangelize the heathen may be soon successful. The benefit to be derived from missionary enterprise, even in a political point of view, I esteem very great; but it would be an unworthy motive for us to spread the gospel, merely because it has the promise of the life that now is. I have, however, not the least doubt that the result of missionary exertion on our part will tend to promote the political as well as the spiritual prosperity of Great Britain. Look at the recent events in China. We had a war there which seemed not to be a small one, and of which some of those acquainted with business prophesied that it would be eternal. Through the blessing of God, however, it has been brought to a ter-

mination; and who were the instruments of conducting the negotiations? Two missionaries. What would have been the effect of two individuals in distant countries, having a disposition rather to enrage the nations against each other, than to promote the gospel of peace? But the very fact of the missionaries being interpreters was the great safeguard, and the guarantee that no mistake should arise, no insult should be given, that every attempt should be made, as far as it was possible, to convey ideas through a different language, to bring the differing parties together. I consider that for the peaceable termination of hostilities there, we are mainly indebted to the missionary work. You will, perhaps, allow me to state on this occasion, that I presented with great pleasure a petition from your body to the House of Commons respecting India. In presenting petitions we are not allowed to speak long; I took occasion, however, to state the leading facts, as to the utility of the baptist missionaries in Hindostan. Every one acquainted with the missionary world knows well what your Society has been doing for a long period, but I am extremely sorry to say that the generality of the members of the House of Commons are not so well informed. They have other topics which they consider more interesting, and which engross their attention. I, therefore, thought it right to direct their notice to a matter of so much importance.

The SECRETARY then read several parts of the report which had been omitted in the morning.

The Rev. W. HAMILTON, of the National Scotch Church, Regent Square, moved—

“That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress that call for special acknowledgment, is the contribution of upwards of £53,000 (including the regular income) in the fiftieth year of its labours; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Saviour whose special presence is promised to his teaching church, this meeting would gratefully ascribe to Him the honour and praise.”

I exceedingly regret, he said, that I did not hear all the report, the conclusion of which was to me so interesting: it would have supplied me with materials for illustrating this resolution. The reason, however, why I was deprived of that pleasure, was this, I was detained at a meeting of our own Indian Missionary Society; and I would advert to this circumstance, in order to say, that though there be such a variety of missionary societies among evangelical communities, yet I do not know of any rival institution—of any, at least, that ought to be rivals. My impression is, that there is field enough for all; and more than that, that God calls for all. Every one who has looked at the working of an intricate piece of mechanism, must have been struck with the multitude of contrary movements. He would see a piston-rod descending, and another rising; he would see that wheel and that pinion working directly in the teeth of one another, and if he only looked at the mechanism, his uninitiated eye might be greatly perplexed to account for it, and he would wonder wherefore is all this loss of power; this expenditure of self-contradictory effort. Yet, while he is gazing in unaccountable surprise upon the machinery itself, the vessel which he is on board is speeding its calm and tideless way. And even so when we look at the diversities of denominations, at the multitude of communities into which the true church of God is broken up. If we only look at it with the eye of man, we may wonder at the contrariety, at the opposition, at the cross working that obtains between them. That may be because we look too near; He who knows the end from the beginning, perhaps designed and planned it all. To make my meaning a little more palpable, I would just say, that my own conviction, from intercourse with different Christian communions, is, that the difference between them is more one of temperament than of faith. They hold one head, and are actuated by one spirit. Their difference does not lie in the vital truths they maintain, but in the tem-

perament, the style, and spirit of the respective bodies; and just as there is a difference between them, so there are wide diversities among those heathen whom it is their work to evangelize. There are some Christian communities of a remarkably solemn temperament; others, again, are distinguished for their cheerfulness and joyfulness; some are grave, and others sprightly; there are some who are very much matter of fact and prosaic in their proceedings; there are others who have more of emotion and sentiment. I have said, that just as it is with Christian communities at home, so it is with heathen countries abroad. There are some whose national temperament is grave and solemn; others, again, whose national temperament is high and jocund. In the communities at home, there are the bodies adapted to work among and to evangelize the heathen. To carry this still further, the missionaries who represent the different churches carry with them the distinguishing qualities of the religion of that peculiar community they represent; its style and temperament, its attainments, its prevailing tastes and tendencies; with these they go abroad, and abroad God finds work for all. For example, there are our Wesleyan neighbours; the temperament of their Christianity is of a peculiarly hearty, cheerful, thankful, psalm-singing description. They go amongst the negroes in Africa and in the West Indies, and amongst those sons of earth, amongst those many grasshoppers, as the old Athenians were wont to call themselves, they find a temperature the exact equivalent to their own. The negro cannot have too much psalmody, and it cannot be of too blithe and sprightly kind. The Wesleyan is the missionary for him. Then, again, there are the missionaries of our church. I have sometimes wondered what was the quality in which they most abounded. Perhaps the meeting will think that their eminence is of a very equivocal description, when I say that the character of the Scotch mind is abstract, metaphysical. As a nation, if there be any thing to which we can lay claim beyond our neighbours, I should say it was abstract investigation; a turn for the metaphysics, and for philosophy. The very thing which makes us so dry as a nation—that makes us so wearisomely controversial, so pugnacious and combative, is the very thing that fits us as missionaries for particular lands. It may be known to some of our friends, that at this moment we have a mission in a state of some efficiency in the three presidencies of India. The missionaries there are men who, in their college days, were remarkable for their logical talent, and their turn for mathematical investigation. The Hindoos are fond of mathematics. The religion of the Brahmin is just a system of wild, monstrous metaphysical philosophy. I was this day reading an essay on the system of Spinoza and Kant, written by Hindoo

youths, in refutation of what was erroneous in them. And in refuting Kant and Spinoza, they were refuting the religion of Brahma. When I find a man unintelligible in consequence of his metaphysics at home, I am clear for making a Hindoo missionary of him. Send him out to the Parsees and the Hindoos to contend with the five philosophies, and the seven heavens, and other transcendental of that uncouth creed. And just so I would say to our friends of the church of England, who pride themselves on their reason and their classic attainments—let them go and be missionaries to Greece—and if they please to Italy, and let them make protestants at Rome. Let them gratify their love of the gospel—let them gratify their love of antiquity amid the olive-clad ruins of Athens—amid the Coliseum at Rome, and as before them Paul preached there, let them preach what Paul preached. Coming from these to your own Society, I believe it would be objected that you have not a regular ministry, that you have not a college-bred ministry—not an authentic, lineal, college-bred clergy for your missionaries. I grant it—I grant more than that—that you are guilty of singling out your missionaries from a race of men from which the Lord Jesus himself selected his. I believe you are guilty of the crime of occasionally employing craftsmen and artificers to preach the faith that was once preached by fishermen and tent-makers of Galilee. And even here I see the overruling wisdom, the all-perceiving forethought of Him who knows the end from the beginning. Had our Scotch metaphysicians, or the academical clergy of England, gone out to labour where some of these artizan missionaries have gone, they would have there but little sped. When I think that in some places the point of the wedge was first insinuated by a little mechanical skill—when I think that the missionary, by dint of a little common sense, or by knowing some of the refinements of civilization, and having a hand which can exemplify what the head understands; when, by teaching the natives how to make their homes more comfortable, and their industry more effectual—when I think how, by means of this, he first found favour amongst them, and predisposed them to listen to his future instructions, I see the wisdom of God in employing you, and similar societies, in the great work of evangelization, and your wisdom in employing men who have the talent to unite these two things. Now the grand conclusion to which I come is this—that all things are working together for the accomplishment of God's great purpose. His great purpose is the world's conversion to Christ. The churches at home are manifold; they have been kept asunder by their denominational distinctions, and have laid, I will not say undue stress upon them, because they are important, but they have kept wide asunder; and an impartial spectator, a simple-

hearted Christian, looking on, and always seeing them tugging at each other—seeing this piston rising and that going down, that pinion working in the teeth of that larger wheel, all these movements apparently so cross and counter, looking too near with men's eyes, might be induced to wonder, wherefore it is that he hath made his church in vain,—wherefore it is that it is thus divided, thus broken up, thus at war. It is not till we look up to a higher standing-point that we perceive that all these antagonist forces and these separate portions of the machine are just working together for the grand ultimatum; and that while men were looking, perhaps scoffing, at the machinery, the vessel was speeding on its way and hastening to the grand destination. I would, as one who is a well-wisher to this honoured Society,—as one who has read with affectionate interest, and he trusts with some profit, the memoirs of its honoured founders,—as one who has sat and learned a lesson at the feet of Fuller and other worthies who so prayerfully set it going at first, congratulate you on the great success with which God has kindly endowed it, and the tokens for good displayed in the interest of your people at home. I feel that the sum so lately raised, those large contributions to your missionary cause, will be blessed more than its own amount, just because it is an effort. I feel that it may have cost self-denial in some quarters to raise it, and that it will therefore be doubly blessed. I feel that our contributions often return void, just because there is no effort in the movement; and what is given without an effort is usually given without a prayer. I believe that there has been a special return for these special efforts. It is a general principle, in missionary proceedings, and one to which we are not sufficiently alive, that there is a proportion which holds between the piety at home and the prosperity abroad. We are apt to think that if only the missionary be zealous, that if we are only able to pay and send out a sufficient number of devoted agents, no fear for the cause; but as water cannot rise higher than its own source, as water and other fluids keep their own level, so I believe the success of your missions abroad will be an index to your prayerfulness and piety at home. In order to great results abroad, there must be eminent holiness at home; and if any thing human accounts for the surprising success of early evangelistic efforts, it is the fact, that not only did the missionaries, the Pauls and the Peters of those days, go round the world with a quenchless zeal, but those that sent them out—those weeping friends who saw them to the ship, were making efforts in parting with their ministers, and the family which was left at home secured an amount of prayerfulness which is the missionary's best encouragement. I will not detain you longer. I esteem it a privilege as a member of another

communion to have been so kindly received in the midst of you.

The Rev. ROBERT PHILIP, of Maberly Chapel, Kingsland, in seconding the resolution, said : About forty years ago I held an official appointment in the Baptist Missionary Society, which, although it was never conferred on me at head-quarters, was nevertheless bestowed by the founders of this Institution, the venerable Fuller, Ryland, and Sutcliff. Although my office had no salary attached to it, yet it was no sinecure. The duties were twofold. I had to guide those venerable men through the city of Aberdeen, to the houses of those who were favourable to the cause of missions. That, however, was the easiest part of my office ; for my next duty was to go to the suburbs of the city, and make it known to the members of the kirk of Scotland where they were to preach on the sabbath. I feel that it was one, among the many unspeakable obligations that I owe to Dr. Philip, that he commended me to their confidence, as one of their agents in Aberdeen. But seriously, I owe more than I can ever repay for the benediction of those venerable men. I can feel at this moment as if their hands were on my head, as they laid them on it, at the last interview I had with them in Scotland, when they blessed me in the name of the Lord, and expressed a wish that God would find some work for me at a future day in his vineyard. I thus, in a most emphatic sense, feel myself to be a child of the Baptist Missionary Society, and I trust that I shall continue to live in the same good faith and fellowship with you that I have hitherto done. There are many irresistible reasons why I should love this Society, and co-operate with it. One is, the successive tokens of the Divine approbation which it has received. Did I know nothing of its Indian history—nothing whatever of its Serampore translations—its success in Jamaica alone would have been sufficient to win and retain my attachment to it. I do not consider myself ignorant of the history of missions. I have in a great measure made it my study, and I know of nothing in the history of modern missions at all to be compared with the results of your efforts in Jamaica ; they are altogether unparalleled, and to me they are all but miraculous. Were every word that has been written and said against your missionaries there true to the very letter, I should still maintain that no church of Christ can show such tokens of the Divine presence and of the Divine approbation. If God could only say I have left 7000 in Jamaica that have not bowed the knee to Baal, it would become every Christian to cover his face with a mantle to many a thing that has been said, and to wonder and adore at what God has done. How any man with the spirit of either Elijah or Elisha can look at the triumphs of the gospel there, and not

see that God is preparing a chariot of fire, and horses of fire, for the evangelization of Africa, through the medium of your Society, I cannot understand, even with all my Scotch metaphysics in my head. How any man can waste his time in weighing the chaff instead of the corn of the Jamaica harvest, is a mystery which I do not wish to understand, although my head is one bump of curiosity. I do not know a field that was ever yet sown with Christianity in which there was not chaff to be found ; but I am not told that any man has a right to take a fan in his own hand out of the hands of Christ. Much, therefore, as I feel interested, and not only so, but absorbed in China, I cannot but look with intense interest at the success of your mission in Jamaica. I see there a new proof that the set time to favour Africa is coming. I feel that God has placed you in that position as a Society, in reference to Africa, that you must be everlastingly disgraced if you are not the great evangelizers of that country. I think I can show historical proof of the infinite importance of the measure you are taking in the formation of a college for Africa. I fondly hope that there will be Cyprians rise up in that college, with all his fervour, without his mysticism. I anticipate many Augustines rising up in the church, with all the Augustine reverence for the sovereignty of grace, and a great deal more than his gospel expansion of Christian charity. I believe that sovereignty is as likely to take a wide sweep as a narrow one. I know no law in the one case but what would be found applying to the other. When we look back to the history of the few African theologians whom we know, it furnishes a solemn lesson to those about to turn their attention to the evangelization of that country. The first thing we must take care of is, that the missionaries are men of holy character, so that if they are called to suffer, it may be said, "the white lilies of their purity were as perfect as the red roses of their martyrdom." When we look at history, and see the extravagances of the African mind, and what the church in Northern Africa came to, it is impossible not to see that God is devolving upon you one of the most solemn responsibilities that has rested on the church for the last thousand years. You are the first in the work ; and allow me to say, that I have offered many a fervent prayer in secret, that God would enable you to form such an institution there as might command the confidence of all his churches, and you will thus awaken sympathies on behalf of Africa, greater even than your Serampore translations.

The resolution was then put and agreed to. The Rev. J. MERRICK from Jamaica rose to move—

"That, impressed with the importance and necessity of a native agency for extending the gospel,

especially in countries where the climate is unfavourable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life."

The statements contained in the resolution cannot but commend themselves to your judgment and your heart. I have not been very long engaged in missionary work, but I have always thought that if the grand object of missionary societies is ever to be attained—if the gospel is ever to be preached to every creature—if the kingdoms of this world are ever to become the kingdoms of our Lord and of his Son Jesus Christ, then a native agency must be trained—native teachers must be educated in every land, to proclaim to their kinsmen, according to the flesh, the unsearchable riches of Christ. It is remarkable that the children of this world have in their generation proved themselves in this matter wiser than the children of light. In Africa, the government have long since had their native armies, African troops; in the West Indies, also, there have been native troops. But teachers are to be trained in the East and West Indies, and, I trust, at all our missionary stations, who will be able to proclaim the truth as it is in Jesus. The resolution, however, refers to Africa; and it is impossible for me to think of that country, or to speak of it, except with feelings of no ordinary kind. The name of Africa touches a string that vibrates through my inmost soul, being myself an African by descent,—and I am proud to own the relationship. Witnessing, as I have frequently done, the wrongs inflicted on my fellow-countrymen in the island of Jamaica, where I was born; knowing, as I do, the morally and spiritually degraded condition of Africa at the present time, it is impossible for me to think of that country without earnestly desiring that the gospel, which contains tidings of great joy, may be spread through the length and breadth of that land. It is pleasing to know that the propagation of the gospel is not only engaging attention in this country, but in America. The eye of the church seems directed, with intense anxiety, to the continent of Africa; and passing events tell us, in language too plain to be mistaken, that the time to favour that country is fast approaching. The signs of the times tell us that the gracious purposes of God respecting that land will soon be fully accomplished. Would to God that the time may soon come, when many will go out, not connected with any society; but like the apostle Paul, taking their lives in their hands, and resolving, in the strength of Christ, never to rest till their fellow-men shall have heard the gospel which is able to make them wise unto salvation, through faith which is in Christ Jesus.

Another favourable sign of the times is, that the churches in this country are roused and stirred up to the subject of African missions. I have had the honour and pleasure of visiting many churches since my arrival in this highly-favoured land, and it is exceedingly pleasing to observe the zeal which they manifest towards Africa. Indeed, they begin to see that the gospel of Christ is the only antidote for the evils of that country. They have taken up the matter with such a spirit, as plainly tells us that the great God is with them, blessing them and urging them forward. The world has long since endeavoured to heal the maladies of Africa, but all in vain. It has sent its missionaries to Africa. Park, Landers, Clapperton, Denman, and a host of travellers have penetrated the wilds of that country. An expedition has since then been fitted out, at a cost of £50,000, which proceeded to Africa for the purpose of civilizing her; but that, too, has unfortunately failed. The world seems now retiring from the contest disheartened; they seem to be inclined to give up all hopes of civilizing my father land. Let the church of Christ advance—let it go forward—let it march into the very heart of Africa, and plant the blood-stained banner of the cross on the Senegal and the Niger, resolved to give themselves no rest till the Most High shall pour out his blessing. Another favourable sign of the times is the recent visit of my brethren Clarke and Prince to Western Africa. This mission had its origin in the minds of the people of Jamaica. The very night that liberty was proclaimed in that land—the night that the yoke was broken from their necks, that their shackles were snapped asunder—they resorted to the house of God to bless him for temporal liberty, and that very night fully resolved that Africa, their father land, should be blessed with the gospel. In accordance with their desires, our brother Knibb came to England, laid the matter before our respected Committee, the African mission was taken up, and Clarke and Prince were requested to go on an exploratory voyage. They did go, and God went with them. They settled in the little island of Fernando Po, and there preached the gospel from day to day, and from house to house; and before they left they had the happiness of planting in the island for the first time a little gospel church; and from recent communications received from Mr. Sturgeon, who labours there, we learn that the church is walking in unity and peace. Our brethren, after looking at the field, have returned to England—they have laid their report before the British public, and the burden of their song is, "The way is open, send forth labourers into the vineyard." Not only do we require labourers for Jamaica, but we shall require ardent labourers for Africa in a very short time. The work to be performed cannot be accomplished by the brethren from

Jamaica. We shall have a mighty work to perform in the translation of the scriptures, and we shall require the friends of England to come and assist us. Some of the brethren already long to labour in Africa; and if they die there in the contest, let them remember that the Christian conquers when he falls.

The Rev. ALEXANDER FULLER, from Jamaica, in seconding the resolution said: This, I dare say, is the last time that I shall address you; you are aware that I have been in this country for many months, and I now expect to sail very shortly for Fernando Po. My friends in Jamaica, whom I may call my parents, freely gave me up to go to Africa, and that for two reasons: first, because the blessings that I enjoyed from a knowledge of the scriptures, I ought to seek to communicate to others; and secondly, because I am a descendant of Africa. I feel that it is my bounden duty to go willingly, cheerfully, and determinately, and to do that which is in my heart. Those who have given me up for Africa, feel that they have more to do yet—that they have to contribute to the cause, and they have resolved that as long as health and strength continue, they will labour and work to assist in furnishing the pecuniary means for the evangelization of Africa. Let me entreat you to pour out your prayers for our success, remembering that God has a work to do, and that it must be done. There cannot be a moment's doubt as to the removal of every difficulty that now stands in our way.

The resolution was then put and agreed to. The following resolution was then moved and seconded, and carried unanimously:—

“That the alteration of the constitution of the Society, which enables the Committee to include the British colonies and all foreign parts within the field of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.”

The amended constitution, adopted at the morning meeting, but for which we had not room in the last Herald, is as follows:

“Resolved,—That the following be the Plan and Regulations of the Society.

NAME.

“The name by which the Society has been and still is designated, is, ‘The Particular Baptist Missionary Society for propagating the Gospel among the Heathen;’ or, ‘THE BAPTIST MISSIONARY SOCIETY.’

OBJECT.

“The great object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

MEMBERS.

“All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries, donors of ten pounds and upwards, pastors of churches which make an annual contribution, and ministers who collect annually for the Society; also one of the Executors, on the payment of a bequest of fifty pounds or upwards, are considered as Members thereof.

GENERAL MEETING OF MEMBERS.

“A General Meeting of Members only shall be held annually; at which the Committee and Officers shall be chosen for the year ensuing, the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

“In choosing the Committee and Officers, the Chairman of the Meeting shall receive all names which it may be intended to propose. Out of the list so obtained the Committee shall be chosen by ballot, those who have the greatest number of votes being the parties elected.

COMMITTEE.

“The affairs of the Society shall be conducted by a Committee of thirty-six persons; which Committee shall meet monthly, or oftener, in London, on a fixed day, for the despatch of business: five members to be deemed a quorum. The Committee to be empowered to fill up vacancies.

PUBLIC MEETINGS.

“A Public Meeting of the Society shall be held annually, when the list of the Committee shall be read, the accounts presented, and the proceedings of the previous year reported. The Committee shall also be empowered to summon Public Meetings in London or elsewhere, whenever the interests of the Society may seem to require.

CORRESPONDING MEMBERS.

“All Treasurers and Secretaries of Missionary Auxiliaries shall be CORRESPONDING MEMBERS of the Committee, together with such persons as it may be found necessary to add to their number.

HONORARY MEMBERS.

“The Committee shall also be empowered to appoint as HONORARY MEMBERS, any who have rendered important services to the Society.

MEMBERS OF THE SOCIETY ENTITLED TO VOTE AT COMMITTEE MEETINGS.

“All Honorary and Corresponding Members of the Committee, and all ministers who are Members of the Society, who may occasionally be in London; and also ministers residing in London, similarly qualified, together with the Treasurers and Secretaries of London Auxiliaries, shall be entitled to attend and vote at the Meetings of the Committee.

FUNDS.

“All monies received on behalf of the Society shall be lodged in the hands of the Treasurer; or of Trustees to be chosen by the Society. When the amount received shall exceed the sum needed for the current expenses of the month, it shall be invested in the Public Funds until required for the use of the Mission.

LECTURE AT CROSBY HALL.

From the admirable Lecture delivered by John Sheppard, Esq., on the 26th of April, we intend to present to our readers some extracts hereafter. At present we merely express our hope that many will procure the whole, which is published by Messrs. Jackson and Walford, St. Paul's Churchyard.

## MISSIONARIES TO WESTERN AFRICA.

With great satisfaction we announce the departure of Dr. and Mrs. Prince, Mr. and Mrs. Merrick, with Mr. Alexander Fuller, for Fernando Po. These valued friends, during the time they have spent in England, have endeared themselves greatly to those with whom they have had intercourse. Dr. Prince now returns as a Christian medical missionary to the field which, in company with Mr. Clarke, he has already explored. Mr. Merrick is amongst the first fruits of Mr. Clarke's labours in Jamaica, and succeeded him in the charge of the large church at Jericho, in that island. When, however, Mr. Clarke and Dr. Prince, on their voyage homewards from Africa, were surprisingly directed by the providence of God to Jamaica, Mr. Merrick, who had previously determined to devote himself to the work of the Lord in Africa, accompanied them to England, to embark at the earliest possible date in the enterprise to which he had consecrated his life. Mr. Fuller, who is one of the sons of Africa, has been a member of Mr. Phillippo's church, at Spanish Town, for about nine years. He is one of the first of our Jamaica converts who leave that island to carry the glad tidings of salvation to the land of their fathers. The whole expense of his passage is borne by a warm and devoted friend of missions. Mr. Fuller was for some time engaged as a sabbath-school teacher in Spanish Town, and is acquainted with a mechanical trade, so that there is every reason to hope that he may prove in many respects highly useful to the cause in which he is embarked.

During the earlier part of the month our missionary brethren were occupied in attending several farewell meetings in the neighbourhood of London. These were closed by a valedictory service at Lion Street, Walworth, in which they, with Dr. Steane, Messrs. Nicholson, Green, Angus, and Clarke, were engaged, and another at John Street, in which Dr. Cox, Messrs. Angus, Nicholson, Prince, Merrick, Fuller, and Harris from Ceylon took part; and our beloved friends were commended to the divine protection and blessing by Mr. Evans, the respected minister of the place, and by Mr. Pritchard. On Wednesday, the 14th ult., the day appointed for the sailing of the *Marys*, by which our esteemed brethren are to be conveyed to Africa, a steamboat was specially engaged to convey the party to the vessel at Gravesend; on which occasion they were accompanied by several members of the Committee, and numerous other friends from different parts of the country, desirous of thus showing their affectionate interest in the mission, and in the dear friends about to embark. Among those present were Col. Nicolls, Messrs. John Clarke, Russell, Soule, Green, Adey, Salter, Fuller, Barnes, S. Davies, J. Harris from Kandy, and M. Valett, a Lutheran missionary. Interesting addresses were given by several of the missionaries, and they were all affectionately recommended to the protection and blessing of God by the prayers of the assembled friends, who, on arriving at the vessel, were gratified by her beautiful appearance, and by the accommodations provided. The devotional services were solemn and affecting, and while tears were shed at parting, all present felt the holy and invigorating influence of Christian principles, and efforts, and hopes. The Lord grant that Ethiopia may soon stretch out her hands unto God! The vessel sailed at two o'clock on the following morning.

Our friends take out with them to Africa many valuable articles presented for the use of the mission by various churches and individuals in this country. These will be found of great value; and the thanks of the Committee are presented to those who have so kindly responded to the appeal made on behalf of Africa in this respect.

## AFRICAN MISSION.—FUNDS.

From the Annual Report, published in June, it will be seen that there was a balance in hand of £1329 due to Africa. This sum is now more than exhausted, and the African mission is nearly £200 in debt to the general funds of the Society. A considerable sum will also be necessary to convey the missionaries and teachers who (it is expected) will be taken up in Jamaica, and sent to Africa. These facts are enough to show that our friends must not diminish their efforts. The claims of Africa and of the mission treasury are at least as urgent as before.

## CORRESPONDENCE.

*Baptist Mission Rooms,  
Boston, United States, May 16, 1843.*

My dear brother,

Your very gratifying letter of the 16th ult., conveying the congratulations of the Committee of the Baptist Missionary Society on the establishment of our mission at Hong Kong, and the practical demonstration of their cordial sympathy and goodwill, in placing at our disposal £500 from the Jubilee fund, was brought to hand while the Acting Board were in session, so that I had the happiness to communicate it at once, and to share in the expressions of surprise and pleasure which it called forth from every side. The receipt of such a communication is peculiarly grateful on various accounts, apart from the substantial aid which it affords to our impoverished treasury; 1st, as a token of the fraternal interest cherished by our English brethren towards us; and, next, as evincive of the honour which God has put on your late noble commemoration, associating liberal devices with liberal things.

We welcome it also as an omen for good, not to ourselves merely, but to the work in which we are mutually engaged; and to all in every place by whom the work is carried forward; which attaches to itself, whether by opportunity or necessity, sure friends and faithful helpers from Christian brethren of all lands.

The Board of Missions tender to their brethren of the Committee their very grateful acknowledgments. It is proposed to place the funds thus generously entrusted to us, to the credit of the China mission, to whose claims and encouragements the Committee have so kindly given consideration.

The treasurer of our convention, Hon. He-man Lincoln, requests me to say that he draws

on the treasurer of the Committee, Mr. Gurney, by to-day's steamer, at sixty days sight.

With affectionate and grateful regards,

Your friend and brother,

SOLOMON PECK, *For. Sec.*

Rev. Joseph Angus, *Sec.*,  
London.

*Haddenham, Bucks.,  
June 6, 1843.*

My dear Sir,

Your deputation of Messrs. Merrick, Fuller, and Carey, have visited us with considerable success. Our fears ran high as to the result of this year's subscriptions, but some of the friends of the cause, determined to try their faith, and the result has been truly gratifying. We have realized for the mission several pounds more than on any former occasion. You will receive at Fen Court, on Thursday, a box of cheerful offerings, from the friends at Haddenham, of various articles. The box is fastened down by six screws, which can be easily opened, and the things assorted—the useless cast away and the useful retained. I send them to you, as I have received them, for the new mission in Africa.

The following fact came under my observation lately, if you think it worth recording it is at your service. A person of limited means came, after some hesitation, to the determination of giving one week's wages to the mission. It was rather a bold effort, but it was done. The very next week that person received a present of more than the ten shillings he had given. This circumstance gave the individual an opportunity of giving another ten shillings to the good cause without a greater sacrifice than was first contemplated. If we had more faith and more feeling liberality, much more good would be accomplished.

P. TYLER.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of May, 1843.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.

	£	s.	d.
Bow, Old Ford.....	7	2	6
Eldon Street, Finsbury.	3	1	1
Greenwich, London St..	1	12	0
Do., Bunyan Chapel..	2	13	1
Henrietta Street.....	12	9	9
Homerton.....	5	10	0
Kensington, additional.	2	3	6
Poplar, Cotton Street...	9	12	4
Prescot Street, Little...	9	16	4
Shoreditch, Providence Chapel.....	5	5	0
Stepney, College Chapel	3	1	4
Tottenham.....	15	15	0
Trinity Chapel, Boro'...	7	2	10
Windmill Street.....	4	0	0

Annual Subscriptions.

Benham, Mr. James, Wigmore Street.....	0	10	6
Cozans, Mrs., 29, Amwell Street.....	0	10	6
Giles, E., Esq., Clapham	1	1	0
Lindop, Mr. T.....	1	1	0
Tomkins, Rev. S., Stepney.....	1	0	0

Donation.

A Friend, for Africa.....	1	0	0
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Legacies.

Goode, Mr. John, late of Hartford, Hunts.....	5	0	0
Owen, David, Esq., late of Pwllheli, by Mrs. Catharine Davies.....	10	0	0
Warwick, Mr. Stephen, late of Roade.....	60	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Mazo Pond, by Mrs. Haighton.....	F. E.	10	0	0
Poplar, Cotton Street, Missionary Box.....	0	7	8	
Shoreditch, Providence Chapel, Coll. Public Meeting.....	3	1	0	
Trinity Chapel, Boro', Contributions.....	4	19	7	
Walworth, Horsley St....	8	0	0	
Ditto, ditto, Sunday School.....	4	10	2	

BEDFORDSHIRE.

Luton—Harrison, Mr. B.....	1	10	0
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BUCKINGHAMSHIRE.

Crendon, Collection.....	1	10	0
Datohet, Collected by Mrs. Bailey.....	2	0	0
Quanton—Collection.....	0	14	11
Boxes.....	1	3	1

	£	s.	d.
CAMBRIDGESHIRE.			
North-East Cambridge-sbiro Auxiliary (moiety).....	18	0	0

	£	s.	d.
DERBYSHIRE.			
Derby, Collection.....	6	12	6
Evans, W., Esq., M.P.....	2	0	0

	£	s.	d.
GLOUCESTERSHIRE.			
Gloucester—Reynolds, Mr. T.....	1	10	0
Stroud—Poulton, Mr. Thomas, Lowfield Farm, near Tetbury, by Mr. H. Hawkins.....	100	0	0

	£	s.	d.
HAMPSHIRE.			
Blackwater.....	1	2	5
Do., Sunday School....	0	8	4

	£	s.	d.
KENT.			
Tunbridge Wells—Cart, Mrs. H.....	0	10	0

	£	s.	d.
LANCASHIRE.			
Rochdale—Littlewood, Misses Helen & Henrietta, produce of fancy articles by.....	1	13	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Aldwinkle—Collection.....	3	10	4
Sunday School Box...	0	9	8
Brington—Three Friends, by Dr. Prince, for Africa..	1	0	0
Northampton—Contributions, by Dr. Prince, for Africa..	0	13	0
Thrapstone—Contributions.....	17	0	9

	£	s.	d.
NOTTINGHAMSHIRE.			
Carlton, Friends at.....	0	11	0

	£	s.	d.
OXFORDSHIRE.			
Banbury—P.....	0	10	0

	£	s.	d.
SOMERSETSHIRE.			
Frome—Collection.....	8	0	10
Contributions.....	11	19	6
Badcox Lane—Collection.....	5	13	2
Contributions.....	17	19	6
Ditto, for Native Child at Monghyr	4	0	0
Sheppard's Barton—Collection.....	4	0	10
Contributions.....	6	0	11

	£	s.	d.
SUFFOLK.			
SUFFOLK Society in aid of Missions, by S. Ray, Esq.—Bungay—Farrow, Mr.....	1	0	0
Debenham—Peck, Mr John.....	1	1	0
Ipswich, Tacket Street—Subscriptions.....	2	0	0
Sudbury, by Rev. W. Wallis.....	1	0	0

	£	s.	d.
SURREY.			
Clapham, Collection....	7	0	0

	£	s.	d.
WILTSHIRE.			
WILTS. & EAST SOMERSET AUXILIARY.			
Beckington—Collections.....	2	17	0
Contributions.....	2	4	6
Devizes—Collection.....	14	6	1
Contributions.....	26	1	2
Do., by Snday School Teachers & Children for boy, "John Stacey Bruce," at Entally.	4	0	0

Laverton—Collection and Contributions.....	7	14	6
Bratton—A Servant Girl.....	0	5	0
Melksham—Collections.....	6	16	6
Contributions.....	43	5	9
Do., Sunday School.	1	16	4
Penknep—Collection.....	7	16	5
Contributions.....	3	15	9
Salisbury—Collections.....	21	0	1
Boxes.....	5	10	11
Trowbridge—Collection, Back St....	5	8	1
Ditto, Bethesda.....	0	12	4
Contributions.....	48	6	0
Ditto, Juvenile Society.....	3	5	3
Warmminster—Hardick, Mrs., for Africa.....	1	0	0
Westbury Leigh—Collection.....	3	4	0
Gough, Miss.....	0	8	4

	£	s.	d.
WORCESTERSHIRE.			
Feckenham—Taylor, Miss, for African Press.....	0	5	0
Stourbridge, by Rev. T. H. Morgan, four dollars given to Mr. Clarke, for Africa.....	0	16	6

	£	s.	d.
YORKSHIRE.			
Bishop Burton—From a poor Christian on his death-bed, for Africa.....	0	2	0

NORTH WALES.		£ s. d.		Do., do., Three Quar-		£ s. d.	
Amiwech—				terly Contributions	114	2	0
Salem, by Rev. Hugh				Do., do., Sun. Schools,			
Williams	9	0	0	for 2 native children,			
Bethel, by ditto	1	3	2	half year	4	0	0
Bodedern	0	8	0	Great Crosshall Street			
Cernais, by Rev. Hugh				Chapel (Welsh)	5	5	0
Williams	0	17	0	Sidney Placo Chapel,			
Llanfachreth	0	9	0	(Scotch Baptist),			
Pensarn, by Rev. Rich-				translating	8	17	1
ard Owen	0	5	2	Public Meeting, Coll...	40	6	7
Rhydwyn and Soar, by				Tea Meeting, Surplus	3	0	0
Rev. John Robinson	2	17	5				
<b>SCOTLAND.</b>				<b>FOREIGN.</b>			
Edinburgh—				Old Harbour, Jamaica,			
Dunlop, Mr. John, by				for Africa	8	14	0
Dr. Prince, for							
Africa	3	0	0	*** The particulars in the Li-			
Scott, Mr. Andrew,				verpool Contributions in the An-			
by ditto, for ditto	0	10	0	nual Report should be as follows:			
Haddington—				Lime Street Chapel,			
Bible and Missionary				Rev. J. Lister, Coll...	47	15	8
Society	4	0	0	Do., do., Ladies' Aux-			
				iliary Soc. (moiety).	21	0	9
				Soho Street Chapel, Rev.			
				R. B. Lancaster, Coll.	9	4	11
				Do., do., Miss. Boxes	1	11	8
				Do., do., Collected by			
				Miss Cash	2	17	1
				Pembroke Chapel, Rev.			
				C. M. Birrell, Coll...	57	8	10

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of May, 1843.

£ s. d.		£ s. d.		£ s. d.	
M. S. and C. E., by Dr.				St. Albans—	
Cox, for Miss. Vessel	3	0	0	Young, B., Esq., by	
Bacton	8	15	10	Rev. W. Upton	100
Bedminster—				tenbury, Card by Mrs.	
Boyce, Thomas, Esq.,				Godson	1
for Miss. Vessel	5	0	0	Trowbridge, Cards	0
Dunfermline, by Mrs.				Clift, S. B., Esq.	5
Inglis, for Miss. Vessel	2	0	0		
Hobart Town, by Rev.				*** In the Jubilee Contribution	
H. Dowling	20	0	0	list of the Annual Report, under	
Huddersfield—				Liverpool, the items	
Willett, R., Esq.	25	0	0	Pembroke Chapel Sun-	
Contributions, by Mrs.				day School	2
Willett	8	0	0	Jubilee Cards	19
Iford, Church at Turret				should be in one, viz,	
Place, by Rev. J.				Pembroke Chapel Sun-	
Clarke, for Missionary				day Schools	21
Vessel	1	0	0		
Jericho, &c., Jamaica,					
additional	1	12	6		
Launceston, Van Die-					
men's Land, by Rev.					
W. Wade	20	0	0		
Laverton, by Master C.					
Moody	0	8	0		
Maes-y-shalem, Radnor-					
shire, by Rev. John					
Evans	1	4	0		
Nantgwyn, and its					
branches, Radnor-					
shire, by ditto	4	18	0		
Nottingham—					
Rogers, John, Esq.	25	0	0		
Pontypool—					
Phillips, W. W., Esq.					
for Miss. Vessel	2	2	0		

## ACKNOWLEDGMENTS.

Our acknowledgments are due to so many friends who have forwarded parcels for Western Africa and Jamaica, and for so many articles, that we find it impossible to include the list in the present number. We trust, therefore, that the donors will excuse the delay, and kindly wait for the details till the publication of our next.

## ERRATA.

In Contributions to the Jubilee Fund, April Herald, page 84:

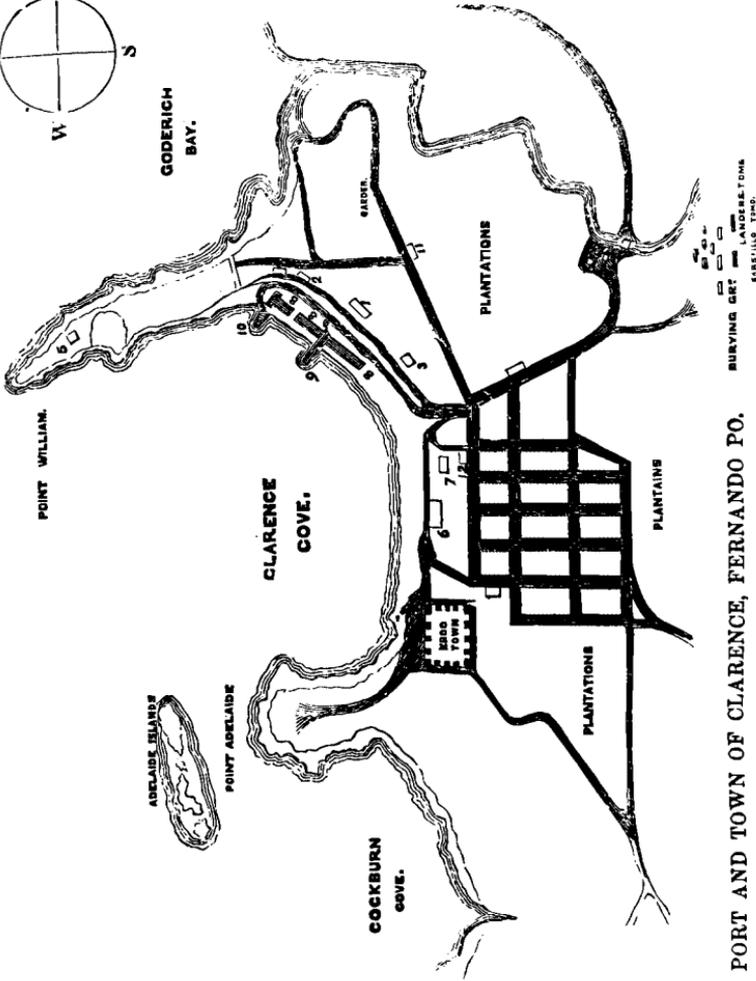
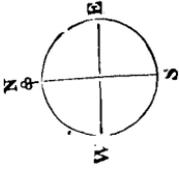
	£	s.	d.
For Bangor Profits of Tea Meeting	2	11	1
Reud Llangefni, ditto	2	11	1

In Contributions, Annual Report, 1843, page 89, under *Leicester*:

Card, by James Collier, should have been £9 Os. 0d., instead of £0 9s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.



PORT AND TOWN OF CLARENCE, FERNANDO PO.

- |                            |                            |  |
|----------------------------|----------------------------|--|
| 1 Chapel and School-room.  | 5 Hospital.                | 9 Jetty.   |
| 2 Mission House.           | 6 Mr. Sturgeon's Dwelling. | 10 Stone Jetty.                                  |
| 3 Dr. Prince's Residence.  | 7 Mr. Scott's Store.       | 11 Mr. Clarke and Dr. Prince's former Residence. |
| 4 Mr. Merrick's Residence. | 8 Storehouses and Sheds.   | 12 J. W. Christian's House.                      |

## AFRICA.

## CLARENCE.

On the other side of this page is a plan of the town of Clarence, Fernando Po. This settlement was formed in 1827, by Colonel Nicolls, in the name of the British government, and with the concurrence of the government of Spain, who held, and still hold, the sovereignty of the island. At that time it was intended to form here a Mixed Commission Court for the adjudication of slavers, but after some years the plan was abandoned, and the property sold to a trading company, from whom it has recently been purchased by the Baptist Missionary Society. The company, while the settlement was its property, purchased of the natives two small tracts of land, running by the coast: these, also, are now the property of the Society. Their value is but small; but in the event of negroes from Jamaica settling in the island, they will furnish very acceptable provision grounds for their use. The soil and climate are also admirably adapted for the cultivation of cotton, sugar, and other productions of the tropics. The title by which the Society hold the property is the sale of the ground by the natives, and of the premises, &c., by the British government.

Our readers may judge of the size of the settlement from the fact that the two points of the Cove, Point William and Point Adelaide, are about a mile apart. The residences of our missionaries are close to the shore, on a cliff about eighty feet above the sea. Behind them lies the town, and behind the town, the Peak of Clarence, rising to a height of 10,190 feet. On that mountain (and about six miles from Clarence) our missionaries have a piece of land to which, in case of sickness, they can retreat. As it is above what is called *fever height*, it is likely to be more salubrious than the coast.

At Clarence we have premises about to be converted into a chapel, school-room, and houses for our missionaries, and a building that can be used, if need be, as a hospital. Here our friend, Dr. Prince, will reside; and while occupied in instructing the people in spiritual knowledge, will use his medical skill for their temporal relief. Here, too, Mr. Sturgeon has his school. The last accounts stated the number of children to be about seventy. Upwards of 5000 garments of different kinds have been sent out during the last month—contributions to the good cause from Christian friends in various parts of the country. The acknowledgments, on another page, will prove how much the committee are indebted to the liberality of their friends for agricultural and other implements. To the contributions we have mentioned, we may add the grants of books, &c., from the British and Foreign Bible Society, the Religious Tract Society, the Sunday School Union, and the British and Foreign School Society. The Committee have much reason to acknowledge the goodness of God in giving their cause favour in the eyes of so many friends of Christian missions.

## NEIGHBOURING CONTINENT.

While the island of Fernando Po, with its population of 20,000, will occupy some of the time of our brethren, their attention will be mainly devoted to the neighbouring continent—an extent of not less than eight hundred miles of coast being left to our brethren without a single missionary, with about forty rivers, including the Niger, and the large towns at their mouths. From Badagry, in the

north, where our brethren of the Wesleyan Society have just formed a settlement, to the river Gaboons on the south, where the American Board of Foreign Missions are about to form one, the whole coast is without a missionary or a religious teacher of any kind. The cry of the people is loud and urgent, and it depends on us whether it shall be responded by the Christian church.

## NATIVE AGENCY.

Most of the towns on the coast are insalubrious: European missionaries cannot safely reside in them. They might visit them, and at certain seasons of the year remain at them for a month or two without injury, but it would not be wise to do more. Africans, or those born in tropical climates, alone are qualified for this work; and with thankfulness it should be stated such are not wanting. Mr. Merrick, Mr. Fuller, and Mrs. Prince, who were all born in Jamaica, are now on their voyage; and our brother, Mr. Clarke, is about to visit Jamaica for the purpose of taking with him a band of black and coloured teachers to the land of their fathers. These will go in the first instance to Clarence; and will either settle as opportunity offers at the various towns on the neighbouring coast, or will go from place to place, carrying with them the words of eternal life. In Clarence the number of inhabitants is about 800; they are from more than thirty different tribes, and can in general speak some English in addition to the language of their tribe. The churches in Jamaica also contain individual members of most of these tribes; so that we have in Jamaica or Clarence an agency prepared to our hands.

## MISSION VESSEL.

The necessity for such a vessel as the Committee have ordered, may be judged of from the following remarks, drawn up by our brother, Mr. Clarke.

I. It is an unnecessary exposure of life to go to any distant part of the island in a small canoe, or in an open boat. Tornadoes are very common; frequently, when a strong sea breeze sets in, the sea is too rough for such craft, and the danger from exposure in them to sun and rain, is always great.

The canoe in which I sailed was upset, *twice*, from the danger of going out from the shore, we struck upon rocks. Four hours I have been compelled to continue wetting my umbrella in the sea, to prevent a "coup de soleil."

Four towns can be reached from Clarence by land: these contain about 1200 inhabitants. All the others must be journeyed to by sea; so that in order to visit from 15,000 to 20,000 aborigines, we must have the means of going by water to the different landing places.

II. There are no regular traders from Fernando Po to the continent. Vessels calling at Fernando Po on their way to the rivers, are few in number, and uncertain as to time. In most of these it would be unsuitable for missionaries to go, on account of the common practices of many African traders. In the first voyage to the continent, made by Dr. Prince and myself, we ventured to cross to the

River Cameroons in a small boat. We were exposed to the sun and rain, and to a sea almost too high for our little vessel. Fever followed as a consequence, and we believed, that for us to think of a repetition of such a voyage, would be nothing short of tempting God. The Doctor next went in a schooner. The captain was constantly in a state of intoxication; the vessel was not sea-worthy; and in her next voyage was wrecked, when several of the crew were drowned, and the rest were exposed to savage men, near the mouth of the New Calebar. In consequence of the state of the vessel, and the bad accommodation in the rainy season, the Doctor got fever; and, but for his speedy return to Fernando Po, must have fallen a sacrifice to his zeal.

III. Missionaries should be placed in Fernando Po for "acclimating;" and when accustomed to the climate of Africa, some should be sent to Cameroons, Bimbia, Bonny, and Calebar. The coast near the Amboises, and the Rio del Rey, should be explored, as the land is high, the country populous and easy of access from the island.

Missionaries placed at the different stations should be visited frequently *with supplies*; a sea voyage and a change should be practi-

cable, when ill health requires them; and advice from brother missionaries, it should be possible to obtain.

A regular communication is, I think, absolutely necessary for the comfort of the missionaries, and for the speedy and permanent success of the mission. To supply this a steam boat of about fifty tons would be required; and by means of this, at all seasons we could visit the different stations, impart aid by advice and encouragement, and remove a sick or unsuccessful missionary.

The expense of such a vessel, both original and permanent, would, I believe, be amply repaid by the great facilities it would give for the spread of the gospel in Africa. Fuel would be obtained at the cost of cutting it. The engineer should, if possible, be also a missionary.

IV. Missionaries on first visiting a place, should not be compelled to apply for lodging on board a ship, the captain of which may have rendered himself obnoxious to the people on shore by his extortion or cruelty.

V. Missionaries should not be landed from a canoe or boat, at a town, and cast upon the king, or head man, for shelter and food. Such was our situation more than once. We had not a small boat or canoe in which to land. We stood in our boat until a captain took pity upon us, and came with his small boat, and took us on shore.

A steam boat with moderate accommodation, would afford a sleeping place at first visits; our clothing and articles for barter would be more secure on board our own vessel; and in every point of view this means of conveyance would be economical and use-

ful. Suitable sailing vessels at Fernando Po there are not any, and if there were, the frequent calms would make them nearly useless. The idea of a large boat impelled by oars is altogether out of the question. The boat in which we went to Cameroons and Bimbia, was of fifteen tons, and had oars, but they were comparatively useless, and indeed the hands could scarcely be prevailed upon to use them. The amount of labour of this kind is too great for a hot climate, and the difficulty of obtaining labourers to pull at such oars is always very great. The shelter in such a boat would be of no value, and it would be useless as a place to sleep in by night at the towns we might visit. All these considerations combine to show that a large boat impelled by oars is quite unsuitable for the work we contemplate in Africa.

To withhold this means would be to shut up missionaries in Fernando Po, or to desert those who might occasionally obtain a passage to the mainland. I could hope for no considerable success, unless the means of communication be afforded, and the various stations we hope to establish, be regularly visited, and watched over with devotedness, tenderness, and care.

With the aid of such a vessel we should be able, in connexion with our higher object, to do much to promote civilization; and to open the way for legitimate trade from the Lagos to the Gaboon, and to an indeterminate extent up the numerous mouths of the Niger and other rivers in the Bights of Benin and Biafra; cultivation of the soil would no doubt follow, and soon we might hope that a supply of cotton and sugar would be furnished, and a wide field for our manufactures opened throughout this populous country.

A few pages onward there will be found, under the head "Correspondence," some encouraging communications on this subject, from gentlemen whose opinions cannot fail to have great weight with the public.

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### GRAHAM'S TOWN.

THE spacious Baptist Chapel, a view of the elevation of which was presented to the readers of the Herald in February 1842, having been completed, was opened for divine service on the 14th of March, 1843.

The state of society in this colony is very different from that of Fernando Po; and the Baptist Church at Graham's Town, though it has availed itself of the aid of the Baptist Missionary Society in the selection of its pastors, is perfectly independent in all its proceedings, and instead of receiving, contributes liberally to our funds. It is necessary to premise this, to obviate objections that might otherwise be taken to the elegance of the structure, as described in a local paper, the Cape

Frontier Times, whence we quote, without abridging the account. The harmony and cordial friendship subsisting among Christians of different denominations in this town is very delightful.

The new Baptist chapel in Bathurst-street was opened for public worship on Sunday last; when three appropriate sermons were preached to crowded congregations by the Rev. Messrs. Aveline, Locke, and Shaw. By a singular coincidence, the two latter gentlemen selected the same text for the occasion, Ps. xxvi. 8; but in variety of remark and illustration, these discourses exhibited the possibility of diversity in detail being combined with unity of sentiment and aim. Mr. Aveline's text was Exod. xx. 24, the latter clause.

On Monday evening tea was provided in the spacious school-room adjoining the Wesleyan chapel, which had been kindly lent for the occasion, of which a large assembly from the various religious communities in the town partook. A more numerous party never before assembled in this room, so frequently awarded to these festive purposes, in which "the cup which cheers but not inebriates" waits on each.

No fewer than 300 could have taken tea.

An orchestra was separated at the top of the room, which was occupied by a numerous company of amateur musicians, who kindly performed various pieces for the entertainment of the company.

At the conclusion of the tea, the company adjourned to hold a public meeting in the new chapel, which was again crowded by a respectable and interested audience.

Mr. Aveline presided, and briefly introduced the engagements of the evening.

The assembly was subsequently addressed by the Rev. Messrs. Shaw, Palmer, and Locke, as also by Messrs. Nelson, Temlett, and W. Smith. Nothing could surpass the liberal and kindly feeling which every speaker manifested, and in which the entire congregation appeared wholly to sympathise.

A financial statement was read by the treasurer, Mr. Nelson, by which it appears that the sum of £1032 4s. 8d. has already been paid up; that £112 9s. 6d. of subscriptions remain yet to be collected; and that a debt of £810 remains to be liquidated. Towards the latter, however, we are happy to state, that the following sums are already contributed: by the liberality of Christian friends at Cape Town and Port Elizabeth, during the recent visit of Mr. Nelson to those places, £49 11s. were raised; the collections after the services on Sunday amounted to £45 13s. 2d., and subscriptions were entered into at the public meeting to the amount of £79 2s. 6d., with the probability of augmentation; the proceeds of the tea were £10;—making the opening services produce the handsome sum of £134 15s. 8d.

The probable cost of the building, when externally completed, will be about £2000.

This chapel is another proof of the growing wealth, taste, and Christian liberality of our community. Of its exterior we at present offer no opinion, as the design is not completed; but we are led to expect, that when finished it will be worthy the interior, which is remarkable for its just proportions, chaste yet elegant ceiling and cornice, and general style of painting and fitting up. Nothing of which we can boast in our architectural achievements at all equals the beauty and elegance of the ceiling, which would be admired in any town of Europe.

The pulpit is of the finest and most beautifully grained stinkwood we ever remember to have seen; the pedestal and base in their exquisite graining almost resembling tortoiseshell. It is highly creditable to the workmanship of Mr. Gush, the builder of the chapel. The pulpit is entered from behind, through a private vestry for the use of the minister.

Perhaps the most striking part of the fittings up of the chapel is the furniture of the communion pew—the table and pastor's chair being of massive, yet elegant proportions, and never exceeded in substantial handsomeness by any thing of the kind we remember to have seen. They are made of beautiful and highly polished stinkwood, the massive legs of the table being carved in the Gothic style, to correspond with the chair, which is richly carved in the florid Gothic, and of proportions and solidity that carry the thoughts back to the cloistered buildings, and other ecclesiastical relics of our father-land. We were never so struck with the richness and capabilities of our colonial wood, than by the fittings up of this handsome building.

Mr. James Temlett, jun., is the maker of both table and chair; and the latter, with a liberality highly honourable to our young fellow-townsmen, has been presented to the chapel, in which it will remain, for generations, a lasting monument of his generosity and skill.

The following hymn, composed for the occasion by Mr. Aveline, was sung at several of the services:

Speak, oh speak Jehovah's praises,  
Sweetly let our hymns arise; .  
Mercy, mercy 'tis that raises  
All our feelings to the skies:  
Hallelujah,  
Hallelujah, hallelujah. Amen.

He hath help'd us, he hath crown'd us,  
With our long-desired success;  
And the walls, which now surround us,  
Speak his power and will to bless:  
Hallelujah, &c.

When to Afric's sunny region  
 We (or else our fathers) came,  
 Fears, and doubts, and ills—a legion—  
 We surmounted in his name :  
     Hallelujah,  
 Hallelujah, hallelujah. Amen.

'Twas in grateful adoration—  
 'Twas to speak his worthy praise—  
 That we laid these walls' foundation,  
 Where we now the topstone raise :  
     Grace unto it,  
     Grace unto it,  
 Hallelujah. Amen.

Here may truth, as dew distilling,  
 Us, our sons, and daughters bless ;  
 Peace and joy our spirits filling,  
 More than words can e'er express :  
     Hallelujah, &c.

Here may holy love abounding,  
 All its sacred fragrance shed ;  
 Here the gospel trumpet sounding,  
 Thousands to the cross be led :  
     Hallelujah, &c.

Peace on all who favour Zion,  
 Grace with all who love the Lord .  
 May the arm their souls rely on,  
 All its help to them afford !  
     Hallelujah, &c.

## A S I A.

### BEERBHOOM.

From Sewry, in the district of Beerbhoom, a station about one hundred miles N. N. W. of Calcutta, our missionary, Mr. Williams, writes as follows, April 5th, 1843.

My last letter, you will probably recollect, was written under circumstances of considerable discouragement. I was then obliged to inform you, that, instead of enlargement, we had sustained a considerable diminution in numbers ; some having been excluded from our communion, and others having withdrawn themselves. I have now the privilege of acquainting you, that the breach has again, in some measure, been made up ; partly by restoration, and partly by the addition of new members. Of three persons, whom I had lately the pleasure of baptizing, one is of Christian parentage ; and the other two of heathen extraction. All seem to have made a sincere profession, and appear likely to maintain a steady Christian deportment. May they be kept by the power of God, through faith unto salvation ; and may our highest hopes respecting them be realized ! We were all apparently delighted with a fresh accession to our church, after a season of unusual depression. I am truly sorry to say, that there are some nominal Christians residing amongst us, who have never made any profession of religion, and who hold out very little hopes of their speedily doing so. Such, together with others who have been repeatedly excluded from the church, and of whose readmission there is no immediate prospect, are, to say the least, a dishonour to the sacred name they bear, a pernicious example to the Christian community among whom they live, especially to the young ; and a stumbling-block to the heathen around.

Their case is, indeed, a sad one, demanding all our endeavours, if possible, to remedy it. I have lately been thinking of devoting more attention to their truly affecting condition, particularly by making them a more especial subject of prayer, both public and private, and by using the most likely means of awakening them to a sense of their awful state. We ought not to despair of such, though we are apt enough to do so, until met by the question, Is there any thing too hard for the Lord ?

In four schools, one English and three Bengali, we have, at present, about 100 children. The schools are entirely supported by local subscriptions and donations, both of Europeans and natives ; and sustain a decidedly Christian character, the bible being a class-book in all. I prefer educating the natives through the medium of their own language, when this can be effected, but we are obliged, in some degree, to yield to the tide of public opinion, which, in Bengal at least, runs in an opposite direction. Indeed, it is very difficult here to get the children of the higher classes to attend our Bengali schools. But they are ready enough to rush into an English school, as soon as opened, in order to obtain the reputation of possessing an English education, and to qualify themselves for government situations. Our English school is on the increase, and we are expecting an additional native teacher from Calcutta, to assist me in the tuition of the higher classes, and to superintend the school in my

absence during a part of the day, and also during a considerable portion of the cold season.

Our missionary tours, during the past cold season, have been carried on to the extent of former years, and with nearly the same results. In general, we had good, attentive congregations, as eager to obtain our books as ever, though, I fear, they are not all read and studied to the extent of our wishes. But we must do our duty, and leave the result to God. The superstitions of the Hindoo religion are evidently on the wane, and will, ere long, we firmly believe, share the fate of those of other nations, which have long ceased to exist. May the Lord hasten it in his time.

In January last, I had the pleasure of seeing, at Serampore, the greater number of our brethren in Bengal. I doubt not, that the annual association then resolved on, will be attended with many precious fruits. A closer union, both of soul and sentiment, as well as of operations, will no doubt be one result. Our native churches also, are likely to be supplied with a better Christian library than they are at present in possession of; and a new periodical, for their special benefit, has just been set on foot. May the Lord graciously vouchsafe the light of his countenance on all our humble attempts to do good to the souls of our fellow men and fellow Christians.

### MONGHIR.

The state of the mission in this vicinity is thus described in a letter from Mr. John Parson, dated Monghir, Feb. 8th, 1843.

With gratitude I again write to testify of the Lord's goodness to me during a few more months of my sojourn in a strange and heathen land, especially that I have been permitted to proclaim to so many the precious words of salvation. They are rejected and scorned by the many; but if one among the crowd, specially blest of God, shall receive them to his soul's salvation, it will be a rich and gracious reward for labours, which themselves need the exercise of divine forgiveness—the cleansing efficacy of the Saviour's blood.

Since the 21st of November last, either my esteemed brother Lawrence or myself has been constantly engaged in visiting the neighbouring parts of the country. First, on the second anniversary of my arrival in Calcutta, I set out with Nainsukh and a Swiss brother, who is in connexion with Mr. Start, and was then visiting me, for a tour to the villages on either side of the river towards Patna. We extended our visit to a large native town, called Bar, remaining chiefly on this side of the river. In all these villages the word has been frequently preached, both by the missionaries stationed at Patna and here, and also by those passing up and down the river. Hence we met with that kind of reception which we meet with here. The "common people" indeed usually hear us quietly, if they do not lay what we say to heart; but there is rarely an assembly, large or small, in town, village, or field, in parts where the word has been often proclaimed, in which one or more will not be found to do Satan's work in supporting idolatry, or raising a sneer against "the Christians." In Bar I had been led to expect much opposition; but as it frequently happens that where we expect the

greatest trials we are surprised by uncommon aid, so was it here. We did indeed meet many opposers, but we had many attentive hearers, and were enabled to carry the gospel into, I think, almost every street of the town, and were favoured to witness some instances of earnest and candid inquiry that cheered and delighted our hearts. Especially were we interested in the case of a shop-keeper, who, on our first entering the town, invited us to sit down in his shop and expound the scriptures, he having previously known Nainsukh, and was afterwards an attentive listener to the word, whenever spoken at or near his house, and begged a copy of the entire Testament. He has since, on our way through Bar to Gyá, invited us to his shop, and asked us to eat. We then also spoke in his shop to many who came round, and he afterwards proposed some questions, apart from the subject of the discourse, which showed considerable attention to what he had previously read or heard. His cordiality and quiet docility in hearing are something very different from what we usually witness, and in leaving him I felt constrained to entertain the hope that his impressions were the result of the Spirit's power. Oh, may they lead him in living faith to Christ! In returning we kept to the opposite bank of the river, visiting villages one and a half or two miles from the bank, which had much less frequently heard the word; in some of which, in Nainsukh's opinion, the gospel had never before been preached. Our usual plan was to divide into two parties. My Swiss brother, Mr. Hurter, and Nainsukh went on one side, and, taking my bearer with me, I went on the other side; and thus we explored the whole, gathering congregations

of from four or five to eighty or a hundred wherever we could. Here, the holy, anti-idolatrous tendency of the gospel being less known and feared, the opposition was less, and we were frequently listened to for a long time without a dissentient word. Even Brahmins quietly heard, and some expressed their approbation. In one village especially I was favoured to speak to not less, I think, than a hundred and fifty Brahmins, among whom I had scarce any disputation, save from one noisy old man, who, being of a litigious disposition, had frequently gone to the court at Monghir, and had there heard much of the gospel, and came forward boisterously demanding of me, that, as a proof of the truth of what I was saying, I would miraculously heal his foot. Thus is the word of life becoming widely known, while its dissemination gives us constant confirmation of its truth. "The world by wisdom knew not God." "The carnal mind is enmity against God." These and many more passages were forcibly brought to mind as they were daily illustrated and verified by what we saw and experienced. If one thing, however, more than another impressed my mind, it was the utter impossibility of our passing words having any permanent effect except the gracious Spirit should take up the work, and give effect to our most feeble instrumentality.

On my return, brother Lawrence took a fortnight's tour among the villages inland near Monghir, of which I will not attempt to give any account, as he may perhaps himself have written to you. On the 21st of December I set out for a tour to Gyá, in company with brother Hurter, Nainsukh, and Súdín, Mr. Lawrence having kindly afforded me the loan of his tent. The state of the roads appeared to render it necessary to go by way of Patna, but we hoped to come back by way of Behar, and so have an opportunity of visiting many large native towns. In our way we heard that the road to Behar was already dried and passable, though rough, and we resolved to attempt it; but we had only travelled two miles on it, and pitched our tent, when rain came on sufficient to keep us stationary for three days, and render the road in that direction impracticable for weeks to come. With great difficulty, therefore, we retraced our steps to the great Patna road, and proceeded with considerable hindrance, from the broken and muddy state of it. However, after resting ourselves and bullocks at Patna for a day or two, and enjoying an interview and Christian communion at the Lord's table with brother Beddy and his people, we reached Gyá on the 4th of January. At Patna, brother Hurter was detained by a painful circumstance, the mental derangement of one of the brethren, Mr. Schultze. Mr. Beddy sent with us his native preacher, Kási, who was glad to accompany his brother Nainsukh on such a mission. At Gyá we

found good Mr. Start—who had first proposed to brother Lawrence to come to Gyá this season, and who kindly entertained us all during our stay—and a German brother, Mr. Heinig. We formed altogether a company of six missionaries, three European and three native; and in order to improve the time as well as we could, we usually divided ourselves into three companies, each comprising one European and one native, and went in different directions. The mela had passed over, so that we saw but few pilgrims; but in the fine, wide streets of Sáhíbganj, or the new town, as it is sometimes called, we never lacked a considerable number of hearers. During the first few days of our labour especially, we were met by abundance of boisterous opposition; so that sometimes to attempt to speak was out of the question; and we could but stand still, and allow them to revile, sneer, and blaspheme, while we stood bearing quietly their ridicule, chiefly affected, I hope, with compassion for their awful condition. To the praise alone of divine grace would I say, that I think neither of us once lost his temper, and I believe that our quiet endurance on these occasions was more impressive than our words. Their religion, with all its boasted morality and its definitions of sin, makes no provision for a line of conduct like this, and I humbly hope that such an instance of the tendency of the despised Christian doctrine may prove not to have been fruitless. After they had tested our temper for some time their opposition began to decline; and during the close of our stay we experienced little annoyance beyond the persevering requests of the children and some others for books, with which it would have been wasteful to comply; indeed, we had but a limited field for distribution, as the people of Gyá have been supplied by Mr. Start. Twice we went to a market about two miles from Gyá. The whole term of our stay was eleven days. One individual, whose brother died some time ago, it is hoped, in the faith of the gospel, although he never made an open profession of Christianity, and who is himself thoroughly convinced of the fallacy of Hinduism and the truth of gospel, visited the native brethren every evening for the purpose of religious conversation, and attended our evening family worship, which was conducted in the native language. I do not know who was the honoured agent of conveying the truth first to the minds of these individuals. In leaving this fortress of Satan, we could not but rejoice that a testimony had been borne for Christ, though we lamented, alas! only too feebly, the fatal slavery in which such teeming thousands are held—bonds which, like Peter's chain, can only be dis severed by Almighty power. I was preserved to reach home on the 25th of last month, having spent another sabbath with brother Beddy at Patna, whence we came by boat, as being a saving

both of time and fatigue. At present, brother Lawrence is from home, on a missionary visit to a large mela at Peerpointy, below Bhagul-pore, which has generally been visited annually from this station. May the Lord's presence accompany him! During these our tours, dear brother Moore, being mercifully strengthened, has kindly rendered much assistance in the English services. We rejoice to see him thus enabled vigorously to preach, after a long season of inability.

We are all enjoying a merciful degree of health, save dear Mrs. Lawrence, who is still

invalid. My dear motherless babe is thriving under her kind care and the blessing of God, the Author of all good. The year being closed, I return my best and grateful acknowledgments for the bounty of my brethren who, through the medium of the Society and by the grace of the Spirit, have supplied my temporal wants. I have drawn only ten months' salary during the past year.

May I beg my kind Christian regards to my respected brethren and fathers in Christ of the Committee, with entreaties for a continuance in their prayers, and yours.

## SUCSESSES OF MISSIONARIES

### CONNECTED WITH OTHER SOCIETIES.

In Mr. Sheppard's Lecture on Christian Missions delivered at the request of the Committee in April last, the following passage occurs, which will cheer and gratify our readers.

But I proceed to remind you of proofs from fact, that such missions are in our own days not *unsuccessful*. This topic, it may be thought, might have superseded the foregoing; which were suited, as some will judge, only for a former century. But I think, while success continues very partial, and in some cases very small, it were not well to have passed over such arguments as are most independent of it. On the other hand, while the instances of success are so familiar to most Christians that it may be wearisome to have them reproduced, it would be wrong entirely to omit this most practical and welcome kind of defence and encouragement. A few, therefore, I would now adduce, from the testimonies both of other societies and your own.

And first, in the region most remote from us, and whose inhabitants were perhaps at the lowest point of barbarism, the islands of New Zealand; Mr. Turton, a Wesleyan missionary, describes a religious assembly at Aotea, "when about nine hundred members, with their tickets in their hands, were arranged according to their several tribes." They consisted of "natives out of thirty-nine different tribes, amongst whom were the most influential chiefs in this district." "Let those (he adds) account for it who can, otherwise than on the principles of the bible, that so many who were but lately the most *inhuman of cannibals*, and at perpetual war, are now brought together, not merely as *friends*, but as *fellow-sinners*, conscious of their guilt—to worship the same God."

Mr. Waterhouse, of the same society, gives

the words of William, a principal chief, who said, "We are greatly indebted to the missionaries. Before they came, our delight was in *killing and devouring* one another; now we love to read the book, and to dwell in peace, cultivating our lands." He then urged the duty of contributions from the natives to the support of the missions, which have been considerable. From Mr. Williams, of the Church Missionary Society, we learn the desire of these New Zealanders for books. He writes—"Numbers have brought payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on their way from England." He also states (from the eastern district), "Their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration." Mr. Hatfield, of the same society, from the west of New Zealand, remarks, "One happy effect of the gospel, which infidelity itself cannot deny, has been the entire cessation of war." Truly, nominal Christians in England may learn much from real Christians at the Antipodes. The Wesleyan missionaries fully confirm the accounts of their desire for "the book;" and one of them (Mr. Warren) writes, "They constantly read it with such attention that many of them find no difficulty in repeating whole epistles from memory."

Let me conduct you very far from these southern islands, to the Esquimaux: and here I shall have recourse to a manuscript German letter, received by a Christian lady from the

Moravian Missionary Lundberg, at Nain, in Labrador. It was given to me by the receiver, and was in answer to a donation from her of clothing for the Esquimaux' children. "You give (writes Mr. Lundberg) to these little ones exceeding joy; and they will not cease, jointly with us, to implore for their benefactors a heavenly blessing from the Father of the orphan and the needy. With hearts full of thanks to Him do we look on the band of heathen Esquimaux who have become believers; who heretofore, in the darkness and delusion of sin, murdered each other and every European whom they could attack: seeing them now enlightened by the holy gospel, and by the power of the blood of Christ, our Reconciler, cleansed from their evil propensities; by the influence of the Holy Spirit peaceful and contented, bearing one another's failings, and so hastening towards the goal. In the last year we had many opportunities to observe this; for in August and September most of our Esquimaux lay under epidemic sickness, by which five adults and two children were removed from this life. Here the wonders of God's grace were signally shown. Not one of the departed discovered fear of death, but rather all rejoiced, at the moment of their farewell to this world, that they were going to Him whose death had redeemed them from an endless penalty. Numerous congregations of converted Esquimaux cannot, from the small number of the nation, be expected. Meanwhile only a few hundreds remain on the whole east coast of Labrador who have not yet given their allegiance to the gospel of Christ."

Passing to South Africa, and the successes of the London Missionary Society there, I cannot omit, though it be so well known, the instance of that "notable robber," that "human lion" (as Mr. Moffat terms him), who, amidst his many ravages, destroyed and burnt one of their missionary stations. Yet afterwards he adds, "Often have I seen him (Africaner) under the shadow of a great rock, nearly the livelong day, eagerly perusing the scripture. Many were the nights he sat with me on a great stone at my door, conversing with me till dawn, on creation, providence, redemption, and the glories of the heavenly world. He would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'" "During the whole period I lived there (adds Mr. Moffat) I do not remember having occasion to be grieved with him, or to complain of any part of his conduct. His very faults seemed to 'lean to virtue's side.' It may be emphatically said of him, that 'he wept with those who wept.' Notwithstanding all his spoils of former years, he had little to spare; but he was ever on the alert to stretch out a helping hand to the widow and the fatherless.

He who was formerly like a firebrand, would now make any sacrifice to prevent collision, would entreat contending parties to be reconciled, and ask, 'What have I now of all the battles which I fought, and all the cattle I took, but shame and remorse?' Mr. Moffat prepared a colonial farmer for a visit from Africaner (who accompanied him in the disguise of a servant), by saying, "He is now a truly good man." The farmer answered, "I can believe almost any thing you say, but that I cannot credit. There seven wonders in the world; that would be the eighth." At last he said, "Well, if what you assert be true, as sure as the sun is over our heads I will go with you to see him, though he killed my own uncle." "Africaner was then presented to him, and when the farmer had assured himself that the terror of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, 'O God, what cannot thy grace accomplish!'"

Nor can I resist offering a very different instance. "Mamonyatsi" (Mr. Moffat writes) "was a Matabele captive, and had remained some time in the service of Mrs. Moffat. From her union with the church to the day of her death, she was a living epistle of the power of the gospel. Once I found her weeping. I said, 'What is the cause of your sorrow? Is the baby still unwell?' 'No.' 'Your mother-in-law?' 'No, no (she said), it is my own dear mother, who bore me.' Here, holding out Luke's gospel in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news. Oh, my mother and my friends, they live in heathen darkness: and shall they die without seeing the light which has shone on me, and without tasting that love which I have tasted?' Truly these words are a whole lecture on missions.

Messrs. Freeman and Johns (of the same society) record among the martyrdoms of Madagascar, that of Ra-fara-lahy, a young man of property, who, continuing to hold meetings for worship in his house, was put in irons. Every thing being done to extort the names of his companions, he said, "Here am I; let the queen do what she pleases with me: I have done it, but I will not accuse my friends." "He went with his executioners, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing him who had loved him and died for him. When he rose from his knees after fervent intercessions at the place of death, they prepared to throw him on the ground: he said there was no need, as he was now ready to die; laid himself down, and was immediately put to death."

A different kind of martyrdom is related in the journal of Mr. Harley, of the Church Missionary Society, stationed at Trichoor, in Cochin. "A Syrian named Curiatha was

reclaimed from a most sinful course by a copy of the gospels which he received from the late Mr. Ridsdale. In studying it he became quite another man; abandoned his covetous and worldly views, and travelled through great part of Southern India, preaching, and quite careless of any worldly emolu-

ment. He was preaching in the Kunnamkoollam bazaar, when an opposer of the truth, a Syrian, became so incensed that he went home, and, procuring a knife, stabbed Curiatha to the heart, who, putting up a prayer for his murderer, fell lifeless.

## CORRESPONDENCE.

To the Rev. John Clarke.

Bath, June 11th, 1843.

DEAR SIR,

I can most highly commend your plan for the benefit of Africa. I firmly believe that Fernando Po is the best point from which to forward the civilization and the education of the negroes. I conceive that a Steam Vessel will be absolutely necessary for your purpose. I hope you will accept the enclosed small donation (£20), as a proof of the warm interest that I take in your present object.

Believe me, my dear Sir,

Ever very faithfully yours,

T. F. BUXTON.

To the Rev. John Clarke.

Playford Hall, June 10th, 1843.

DEAR MR. CLARKE,

Perhaps I need not tell you, that I would do every thing in my power to forward your views, as having been a faithful and indefatigable labourer in the cause of deeply injured Africa, but how shall I do it? I may state first, that having devoted myself for near fifty-nine years to the sacred cause of the abolition of slavery and the slave-trade, I ought to be a judge of what would be proper measures for promoting it, and of thereby opening a door for the civilization of its degraded inhabitants. Having premised this, I may now state it as my opinion that, situated as Fernando Po is, I mean locally, I can devise no plan more judicious, or more likely to answer the end proposed, than that which appears in your printed paper. Were it only for the necessary comfort of the missionaries, who are willing to encounter hardships and dangers, and even the risk of life itself, to benefit their fellow-creatures in their best interests, and thereby to glorify God, I think your request of a small vessel for missionary exertions should be complied with. But when I know that Fernando Po is situated opposite

the great rivers which flow into the Niger, and opposite also to the great continent of Africa, and only twenty or thirty miles from it, and where the tribes of Africans are the most *superstitious and barbarous of any upon its coast*, I think such a vessel as that now sought for would afford a facility of intercourse between the benighted natives and the Christian missionaries, which would be productive of *such a glorious moral change* as would fill the heart of every good man with joy. Were a man to reside in that part of Africa of which I am now speaking, for a few weeks, he might see, perhaps, the worship of a shark; or an innocent fellow-creature, but of a black skin, fastened to a post in one of the rivers there, with the hinder parts under water, to be devoured piecemeal by this ravenous divinity as a peace-offering; or he might see the funeral of some great man, where perhaps twenty or more of his slaves were thrown into the same grave, and buried with him alive, to wait upon him in another world. Oh! should such scenes knowingly be permitted to be going on when the gospel has appeared among us. But, alas! the gospel is not yet known among these poor creatures. The Europeans who have hitherto visited their shores have been generally monsters, men without any moral principle, and who have made them bleed at every pore for the sake of sordid gain, and who, so far from taking the gospel with them, have *encouraged* them in all their *cruel and wicked superstitions*. But now I hope the day-star of righteousness, and better customs and manners, is beginning to dawn upon them, and may the little vessel which you solicit be the bearer of "the glad tidings" to this much injured and greatly suffering people.

I am, dear Sir, with a due sense of all your services to your fellow-creatures,

Yours truly,

THOMAS CLARKSON.

To the Rev. John Clarke.

Shooters Hill, 9th June, 1843.

MY DEAR MR. CLARKE,

I have received and read with much pleasure your note of the 6th instant, and the papers which accompany it.

With regard to the printed paper I beg to say, that I entirely agree with the principles and views, and can fully confirm the statements it contains, I have therefore only to repeat what I said at the Jubilee Meeting of the Baptist Society, which was, "That considering such a vessel as could both steam and sail, vitally necessary to the success of missionary labours, I strongly recommended its adoption, and entreated the aid of all Christian men for the accomplishment of that object; considering that my twelve years experience in that beautiful but long oppressed region, and the warm interest I have ever taken in its welfare entitled me to be a good judge of the best means of promoting it." The respected names which are signed to your paper, will, I feel assured, be a further guarantee of its truth and usefulness.

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I feel it my duty, although myself a member of the Church of England, to bear testimony to the good your Society has done and is doing to the natives of Africa, as well in the West Indies as on the African coast. Wherever your Society has planted the banner of the Christian religion, not only the spiritual but the temporal interests of the natives have been improved; piety, accompanied by sobriety, industry, and frugality have appeared, and have been followed by a greater degree of comfort, and even opulence, than could have been hoped for in so short a time. This has been accomplished by the religious instruction imparted, and by that afforded in tropical agriculture, peaceful and legal commerce, and by the schools established for the instruction of children.

I trust it will not be considered out of place here to add, what I have so often repeated both to government and the public, that if my views are followed in the future government of Africa, and that the different missionary societies follow up with equal zeal the plans adopted by the Baptist Missionary Society, Africa will yet repay the fifty millions expended by Great Britain, so munificently, but in many cases so injudiciously, in her noble endeavours to make amends to the African race, for the injuries inflicted upon them by some of our ancestors.

Wishing you, my dear and respected friend, all happiness and success in your dangerous but glorious and disinterested undertaking,

I remain your faithful friend and  
humble servant,

EDWARD NICOLLS.

Late Commandant and Superintendent  
of Fernando Po.

To the Rev. John Clarke.

London, 15, Great St. Helen's,  
23rd June, 1843.

SIR,

I have much pleasure in stating that an establishment at Clarence Cove, Fernando Po, where the youth of that island, and of the neighbouring mainland of Africa, may receive the inestimable benefits of a Christian education, combined with instruction in the useful arts and agriculture, will, in my opinion, be more successful than any similar efforts that have hitherto been made in other parts of the coast of Africa.

My reasons for thinking so are, that from the Cape de Verds to the Cape of Good Hope, the only places that have sufficient elevation to secure the health of European residents are Cameroons and Fernando Po—the latter island you have wisely selected as your head-quarters—it has an elevation of 10,500 feet above the level of the sea—is free from marshy ground—has a fruitful soil—a harbour as secure as the London Docks—a peaceable population—and every advantage that nature can bestow on a tropical colony. It has always appeared to me to be the Gibraltar of Western Africa, commanding as it does all the navigable rivers that flow into the Bights of Benin and Biafra, including among them the embouchures of the Niger, Bonny, Calabar, Cameroons, Malemba, and Gaboon Rivers, the only channels by which Europeans or civilized Africans can ever penetrate into the interior, and upon whose banks at present three-fourths of the palm oil and ivory shipped to this country are collected.

Placed in the centre of the European trade, an establishment at Fernando Po which will number among its residents a physician, and it is to be hoped eventually possess an hospital, above the fever level (4000 feet) will be of the most essential service to the crews of the English traders and men-of-war; and on this account alone is entitled to the support of the mercantile public, and Her Majesty's government.

Although your settlement at Clarence Cove is situated so close to the great marts of our commerce, it is seldom visited by the *outward bound* traders, who go direct to the palm oil rivers, the communication by this means with the mainland cannot therefore be kept up, while the frequent and long continued calms render it all times in small sailing craft very uncertain; to render your Mission as exten-

sively useful as its position is central, a steam boat to keep up the communication with the mainland is indispensable.

Wishing you success in your enterprise,

I remain,

Sir,

Yours very respectfully,

MACGREGOR LAIRD.

### LETTERS RECEIVED FROM MISSIONARIES.

**EAST INDIES.**—Calcutta, Rev. J. Thomas, Feb. 9 and 20, March 3 and 18, April 12 and 19; Rev. Dr. Yates, April 7; Rev. J. Wenger, Feb. 19, April 20; Rev. A. Leslie, April 11; Rev. W. W. Evans, Oct. 19, Feb. 7, March 18.—Entally, Rev. G. Small, Feb. 9 (from Serampore), April 11.—Patna, Rev. H. Beddy, March 15 and 28, April 15.—Monghyr, Rev. John Parsons, Feb. 8; Rev. J. Lawrence, March 17.—Sewry, Rev. J. Williamson, April 5.—Agra, Rev. T. Phillips, August 5.

**CEYLON.**—Kandy, Rev. E. Daniel, Feb. 17, March 16; Rev. C. C. Dawson, March 20.—Colombo, Rev. E. Daniel, April 15.

### WEST INDIES.

**JAMAICA.**—Kingston, Rev. J. Tinson, April 1, May 8 and 31; Rev. W. Nash, March 29 (off St. Domingo); Rev. J. H. Wood, March 16, April 1 and 5; Rev. S. Oughton, March 22 and 29.—Yallahs, Rev. J. Tinson, April 15 and 21.—Port Maria, Rev. D. Day, March 14, April 13, May 16.—Jericho, Rev. E. Hewett, March 15, May 22.—Fuller's Field, Rev. W. Hume, Feb. 27, May 26.—Spanish Town, Rev. H. C. Taylor and others, March 9; Rev. T. Dawson, March 21, April 15.—Salters' Hill, Rev. W. Dendy, May 1 and 8.—Bethephil, Rev. T. Pickton, March 6, May 11.—Old Harbour, Rev. H. C. Taylor, March 28, May 4

and 17.—Montego Bay, Rev. T. Burchell, Feb. 28, April 18; Rev. P. H. Cornford, May 4.—Kettering, Rev. T. Burchell and others, Feb. 23; Rev. W. Knibb, March 1 and 28, April 5, May 13 and 31.—Ebony Grove, Rev. J. Reid, March 23.—Savanna-la-Mar, Rev. J. Hutchins, Feb. 10.—St. Ann's Bay, Rev. T. F. Abbott, March 14 (two letters), April 27, May 3.—Ocho Rios, Rev. B. Millard, May 29.—Stewart Town, Rev. B. B. Dexter, March 26; Rev. J. Tinson, April 27.—Bethsalem, Rev. John May, April 18.—Gurney's Mount, Rev. E. Woolley, Feb. 27, May 9 and 15.—Bethany, Rev. H. J. Dutton, Dec. 7.

**BAHAMAS.**—Nassau, Rev. H. Capern, March 10; Rev. W. Rycroft, March 9, April 21.—Turk's Island, Rev. W. Littlewood, April 2, May 15.

**TRINIDAD.**—Port of Spain, Rev. G. Cowen, March 3.

**HONDURAS.**—Belize, Rev. A. Hender-son, Feb. 18.

**WESTERN AFRICA.**—Fernando Po, Rev. T. Sturgeon, Dec. 9 to 13 (several letters), Feb. 10 and 13, March 7, 9, and 10. Off Cape Finisterre, Dr. G. K. Prince, June 24 (all well).

**SOUTH AFRICA.**—Graham's Town, Rev. G. Aveline, January 27.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to an Old Subscriber, for a parcel of Magazines; to the Rev. R. Brewer, of Coleford, for Henry's Commentary, Butler's Analogy, and other books, for the Theological Institution, Jamaica; to Miss E. Price, and the Misses Barker, of Islington, for a box of useful articles, for the Rev. W. Knibb; to Mr. John Clay, of Steep Lane, for Calvin's Sermons, 1 vol. folio, for the Theological Institution, Jamaica; to Friends at Bow, for a case of useful and fancy articles, for the Rev. W. W. Evans, of Calcutta; to friends at Rochdale, for a box of apparel and haberdashery, for the Rev. T. Burchell; to Mr. Ward, of Romford, for a parcel of Magazines and Reports, for the Rev. C. Dawson, of Ceylon; to Mrs. Williams, of Reading, for a box of useful articles, for the Rev. J. M. Phillipppo; to Mrs. Hull, and friends at Watford, for a case of clothing, &c., for the Montego Bay School; to the British and Foreign Bible Society, for a grant of Bibles and Testaments, for Hayti; to Miss Lade, for two parcels of useful articles, for Nassau; to Mrs. Fisher, for a box of useful articles, for the Rev. P. H. Cornford; to Mr. John Wright,

of Bristol, for specimens of copy books, for West Indian schools; to the sisters and friends of Rev. E. Woolley, for a case of clothing and useful articles, for himself; to Mr. E. Hancock, of Bath, for ten volumes of the Baptist Magazine; to Rev. C. Harcastle, of Waterford, for a box of books (fifteen vols.), for the Theological Institution, Jamaica; to Miss Kilvington, of Ilford, for a parcel of Magazines, for Rev. J. E. Henderson; to friends at Ramsgate, for a case of clothing, &c., for Rev. W. Knibb; to Miss Sewell, of Stepney, for a box of clothing, &c., for Rev. B. Millard; to Mrs. Clements and Miss Sarjeant, of Laytonstone, for two boxes of clothing, &c., for Rev. H. Capern and Rev. A. Henderson; and to friends at place unknown, for a box, for Rev. W. Lloyd.

The Committee have thankfully to acknowledge the kindness of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School Union, for valuable grants for the use of the Missionaries at Fernando Po. Their thanks are likewise due to friends in various parts of the country for the following presents to the same Mission: a box of clothing (including a gross of combs from Messrs. Stewart and Rowell), from friends at Aberdeen, for Rev. J. Merrick; a box of clothing and useful articles, from ladies at Halifax; fifteen volumes of the Baptist Magazine, from Mr. J. Walker, of Halifax; fifteen volumes of the Evangelical Magazine, from Miss Sherwood, of Beverley; a case of books, from R. B. Sherring, Esq., of Bristol, for Rev. J. Clarke; a bale of clothing, from friends at Rochdale; a case of clothing, from the ladies connected with Mr. Haldane's church, Edinburgh, for Rev. J. Clarke; a parcel of tracts, from Mrs. Knevett, Exeter, for Dr. Prince; a parcel of frocks, from Mrs. Stephenson, of Taunton; a box of clothing, from friends at Bourton on the Water, for Rev. J. Clarke; a package (in oil cloth), from friends at Newcastle, for Rev. J. Clarke; a box of clothing, from ladies of the Baptist congregation, St. Andrew's Street, Cambridge, by Mrs. Edmond Foster; a parcel, from friends at Regent Street, Lambeth, for Dr. Prince; a parcel of dresses and haberdashery, from friends at Torrington; a parcel, from Mrs. Young, of Addlestone, for Rev. T. Sturgeon; a case of axes and chisels, from G. Bayley, Esq., of Camberwell; a parcel, from X. Y. Z.; a case of clothing, &c., from ladies at Wotton under Edge; Baptist Magazines (about twenty-six years'), from Rev. J. Griffith, Wotton under Edge; a case of clothing, from friends at Devonport, by Mrs. Horton; a box of clothing, from friends at Plymouth, by Miss Square; a box of clothing and materials, from friends at Ashford; a box of clothing, from friends at Sabden, by Mrs. Foster; a box of clothing, from friends at Shelford; two parcels of clothing, from Mrs. Meredith, of Lambeth; a case of clothing, from friends at Exeter; a parcel of books, from Mrs. E. Forster, of Tottenham, for Rev. J. Clarke; a chest of clothing, from friends at Islington Green, for Rev. J. Clarke; a case of clothing, from Mrs. and the Misses Cowell, of Prescott Street; a chest of clothing, from friends at Horsington; a parcel of clothing, from ladies of Lion Street, Walworth; a parcel of clothing, from friends at Tottenham, by Mrs. Davies, for Rev. J. Clarke; a parcel of clothing, &c., from friends at Tottenham, for Mr. and Mrs. Sturgeon; a package, from friends at Manchester, for Rev. J. Clarke; a parcel of clothing, from Mrs. Clements and Miss Sargent, for Rev. J. Clarke; a box of tools, from Mr. J. Burn, of Berwick, for Rev. J. Clarke; a cask of clothing, from the ladies of Eagle Street, for Rev. J. Clarke; two packages of books, from friends at Northampton, for Dr. Prince; a Bible, from Mr. Edward Cross, for Rev. J. Clarke; a cask of tools, ironmongery, &c., from Messrs. Bligh, of Whitechapel; a box of clothing, from ladies at Hampton and Harrington, for Rev. J. Merrick; a box of clothing, from friends at Folkstone, for Rev. J. Clarke; a parcel of clothing, from friends at Amersham, by Mr. West; a box of clothing, from friends at Downton, for Rev. J. Merrick; a box of clothing, from ladies at Salisbury, for Rev. T. Sturgeon; a parcel of clothing, from Miss Penny, for Rev. J. Clarke; two boxes and a bag of clothing and tools, from friends at Waltham Abbey, for Rev. T. Sturgeon; two boxes, from friends at Ross; a package of clothing and books, from friends at Loughton, for Rev. T. Sturgeon; a box of clothing, from friends at Clipstone, by Mrs. Gough, for Rev. J. Clarke; a box of clothing, from friends at Thornbury, for Rev. J. Clarke; a case of clothing, from Mrs. Croffer, of Liverpool, for Rev. J. Clarke; two cases of clothing, &c., from friends at Norwich, for Rev. J. Clarke; a package of clothing, from friends at Maze Pond, for Rev. J. Clarke; a chest of clothing, &c., from friends at Ipswich; a box of clothing, from young friends at Montacute, for Dr. Prince; a

chest of clothing, &c., from friends at Wellington, for Dr. Prince ; a box of clothing, &c., from friends at Devizes, for Rev. J. Merrick ; a parcel of clothing, &c., from friends at Colchester ; a box of clothing, &c., from friends at Keynsham, for Rev. J. Merrick ; a chest of clothing, &c., from friends at Lincoln, for Rev. J. Clarke ; a package of clothing, from friends at Liverpool, for Rev. J. Clarke ; a case of clothing, &c., from the ladies of Prescott Street, by Miss Bowser, for Rev. J. Clarke ; a parcel of clothing, &c., from Mrs. Gouldsmith, of Hackney, for Dr. Prince ; a case of clothing, &c., from friends at Pershore, by Mrs. Hudson, for Rev. J. Clarke ; a box of clothing, &c., from ladies of York Street Chapel, Bath, for Rev. J. Clarke ; a package of clothing, from a member of the church, Somerset Street, Bath, for Rev. J. Clarke ; a parcel of knives, from Mrs. Gray, of South Crescent ; a box of clothing, &c., from friends at Wincanton ; a box of clothing, &c., from friends at Louth, by Miss Beeten, for Rev. J. Clarke ; a case of clothing, from friends at Bristol ; a case of clothing, from friends at Birmingham, by Mrs. Harwood ; a box of clothing, from friends at Alcester, by Mrs. Brown ; a parcel of fancy articles, from Miss Nichols, of Battersea ; a parcel of knives and forks, from Mrs. Watson, of Walworth, for Rev. J. Merrick ; a parcel of clothing, from the Misses Watson, of Walworth ; a box of clothing, from friends at Hoxton, by Rev. J. Rothery, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at St. Austell, for Rev. J. Clarke ; a box of clothing, &c., from friends at Luton, for Rev. J. Clarke ; two cases, containing a lathe and tools, from Mr. Lees, of Ashton under Lyne ; a case of clothing, from friends at Devonshire Square ; a box of cutlery, from friends at St. Albans, for Rev. J. Merrick ; a case of clothing, from friends at St. Albans, for Rev. J. Merrick ; a parcel of clothing, from Miss Quant, of Bury St. Edmunds ; a parcel of clothing, from Mrs. Thomas Smith ; a box of clothing, from friends at Margate ; a box and parcel of clothing, &c., from friends at Haddenham, by Rev. P. Tyler, for Rev. J. Merrick ; a trunk, box, and parcel of clothing, &c., from friends at Watford, by Rev. E. Hull, for Rev. J. Merrick ; five packages of clothing, from friends at John Street, for Dr. Prince ; a case of scripture prints, from friends at Stepney, by Miss Higga, for Dr. Prince ; a box of clothing and books, with a portable writing desk and various valuable books, from Mr. Charles Robson, of Berwick, for Rev. J. Clarke ; a box of books, from Mr. John Paxton, of Berwick, for Rev. John Clarke ; a package of clothing, from ladies at Berwick, for Rev. J. Clarke ; a parcel of ironmongery, from Mr. Alexander Moor, of Berwick, for Rev. J. Clarke ; a parcel of "unsold articles from the Jubilee Bazaar," Bugbrook, for Dr. Prince ; a chest of clothing, from friends at Falmouth, by Rev. I. Watts, for Rev. J. Clarke ; a box of buttons, from Messrs. Turner, of Birmingham ; a box of steel buttons and brass ornaments, from Mr. John Aston, of Birmingham ; a parcel of cotton handkerchiefs, from Mr. Houghton, of Birmingham ; a parcel of clothing, from ladies at Mount Zion Chapel, Birmingham ; a parcel of useful articles, from Mrs. Earp, of Birmingham ; a parcel of clothing, from Mrs. Lewis and Miss Mines, of Diss, for Rev. J. Clarke ; a parcel of clothing and useful articles, from friends at Cupar, Fife, by Mrs. Johnston, for Rev. J. Clarke ; a box of clothing and books, from friends at Cirencester, by Rev. D. White, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at Edinburgh, by Rev. J. Innes and Rev. J. Watson (by Mr. Rose), for Rev. J. Clarke ; a box of clothing, from young ladies of Broadmead, Bristol, by Mr. E. H. Phillips, for Rev. J. Clarke ; two packages of clothing and useful articles, from friends of the Baptist church at Ross, by Mr. Smith ; twenty-two reams of paper, from Mr. Joseph Town, of Leeds ; a parcel of clothing, from friends at Town Malling ; a box of books, &c., from the Sunday scholars at Lymington, for Rev. J. Clarke ; a box of clothing, from friends at Newcastle, by Mrs. Foster, for the same ; a parcel of clothing, from Mrs. Jones, of Hackney, for the same ; Walton's Polyglott New Testament, folio, elegantly bound in russia, from friends at Leeds, by Rev. P. J. Saffery, and a parcel of books, from Mrs. Howard, of Ackworth, Yorkshire, for the same ; a crate of earthenware from Mr. Wright, Pottery, Chesterfield, for Dr. Prince ; and a box of clothing, from friends at Brixham, by Miss Anstie, for Rev. J. Clarke.

Mr. Angus thankfully acknowledges the receipt of a parcel, for the African Mission, from A. B., Birmingham.

Dr. Prince wishes thankfully to acknowledge, also, several presents of valuable articles from friends in Northamptonshire and other parts of the country, for the African Mission.

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1843.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.		BUCKINGHAMSHIRE.		DEVONSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Jamraia Row, Bermondsey .....	3 0 0	Amersham—		Devonport—	
Shoreditch, Ebenezer Chapel .....	1 16 0	Miss Drayton's Scholars, for African Press .....	0 10 6	Collected by Miss Elizabeth Watts .....	1 1 0
<i>Annual Subscriptions.</i>		Aston Clinton—		<b>HERTFORDSHIRE.</b>	
Dewer, Mrs. ....	0 10 0	Collections and Subscriptions .....	2 8 7	Mill End .....	4 7 7
Hewett, Mr. J. ....	0 10 0	Buckingham—		Royston—	
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Shenstone, Rev. J. B. ....	1 1 0	Chesham—		St. Albans, on account ..	16 0 0
<i>Donations.</i>		Collection (moiety) ...	14 0 0	Church, Mrs. ....	0 10 0
Bardley, Mr., Islington, by Mr. Lucas, for Africa .....	1 1 0	Contributions .....	18 10 8	<b>LANCASHIRE.</b>	
Negroes' Friend Society, for Schools .....	5 0 0	Gold Hill—		Liverpool .....	93 8 0
Society for Promoting Female Education in the East, for Orphan School, Patna .....	15 0 0	Collection .....	4 1 4	Neale, Mr. John, for Africa .....	1 0 0
Tritton, Joseph, Esq., for African Press .....	1 0 0	Sunday School .....	0 6 0	Pembroke Chapel Sunday School, fourth half yearly subscription for two orphan girls at Monghyr ...	4 0 0
<i>Legacy.</i>		Haddenham—		<b>NORTHAMPTONSHIRE.</b>	
Baron, Mr. George, late of Bridlington .....	100 0 0	Collections .....	5 16 10	County Auxiliary, on account .....	100 0 0
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Contributions .....	13 6 4	<b>NORTHUMBERLAND.</b>	
John Street, Bedford Row, on account .....	50 0 0	Kingshill—		Newcastle, Newcourt ...	15 0 6
Tottenham—		Contributions .....	2 15 0	<b>SOMERSETSHIRE.</b>	
Children in British School, in farthings, for Africa .....	0 13 0	Long Crendon—		Bristol, balance of last year's account .....	202 2 2
		Collected by Miss R. Dodwell .....	1 8 0	Ditto, on account of present year .....	265 0 0
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		Collections .....	4 11 5		
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## CONTRIBUTIONS TO THE JUBILEE FUND,

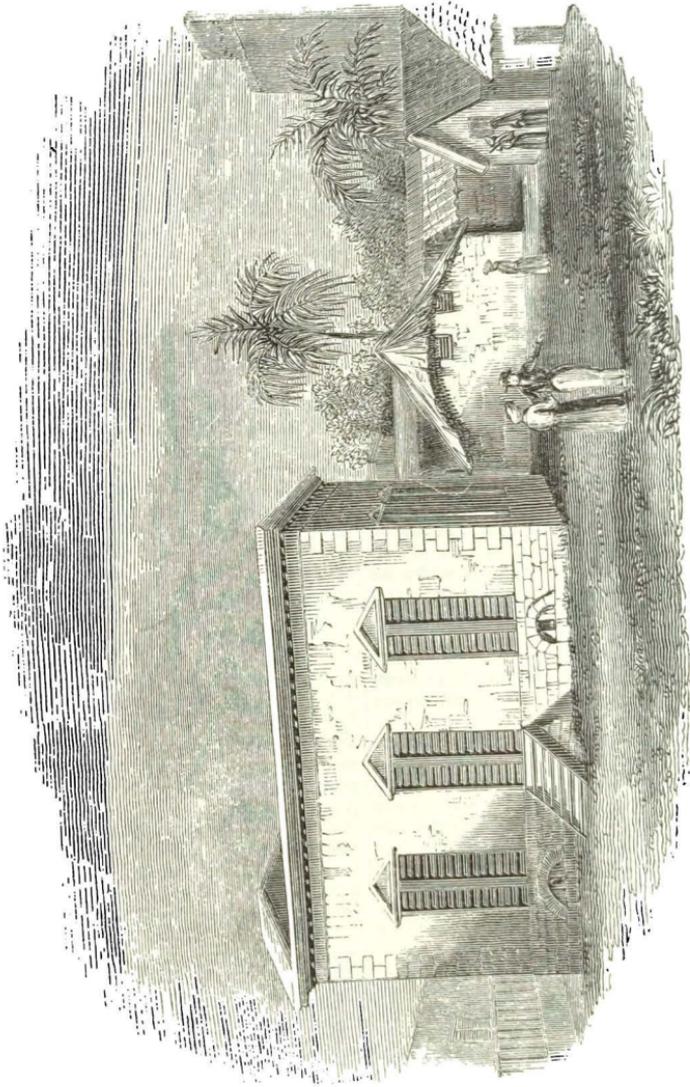
From the 1st to the 30th of June, 1843.

£ s. d.		£ s. d.		£ s. d.	
Bristol—		Cox, Rev. Dr., for Missionary Vessel ...	10 0 0	Ross—	
Cary, Mr., for Miss. Vessel .....	2 0 0	Deane, Messrs. G. and J., for do. ....	5 0 0	A Sunday school Girl, by Mrs. Prowles .....	0 8 0
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1843).



KALINGA NATIVE CHAPEL, CALCUTTA.

## A S I A.

## CALCUTTA.

## KALINGA NATIVE CHAPEL.

The native chapel at Kalinga, one of the suburbs of Calcutta, is about twenty-eight feet long, and sixteen wide. In the annexed sketch, it is the northern side of the building that is seen; but the principal entrance is on the east, which is hidden from view. The bungalow to the right of the chapel is occupied by the native preacher: it is covered with a thatched roof, and the walls are matted, standing on a thick layer of earth. The kitchen belonging to it adjoins; and the habitations at the right hand corner are those of native Christians. Mr. Wenger's residence is near; and the whole scene is as it appears from the window of his study.

In a letter, dated Calcutta, June 7, 1843, Mr. Thomas furnishes a brief view of the present circumstances of the country stations, which will be perused with pleasure.

On the whole, the intelligence from the stations is very encouraging; from several, reports of baptisms have been received, and at others cheering prospects appear to be opening to our brethren.

At Delhi, our dear brother Thompson baptized *two* persons in December last; one of them his own daughter, the other a native, the wife of Muniram, a brahmin whom he baptized about a year and a half or two years ago, and who is now employed as a native preacher, in which capacity he affords our brother very great satisfaction. In February he had the pleasure of baptizing *three* more persons, of whom *two* were Europeans and *one* a native.

At Patna a most delightful work of grace appears to have taken place within the last three or four months, as the result of which *six* persons were baptized in April, and *eight* during the last month; several more stand as candidates, or afford reason to hope that they are under serious impressions.

At Monghyr, also, our esteemed brethren have been cheered by an addition of *four* natives by baptism: this pleasing event took place early in March.

Brother Parry a short time ago mentioned the baptism of *two* native converts at his station, Jessore. Others are believed to be under divine teaching.

At Barisal, brother Bareiro baptized *two* converts a few weeks ago; he also speaks of encouraging openings, but like every other labourer in the mission field, laments frequent disappointments.

At Chittagong, brother Fink baptized a Mug convert a few weeks ago, and last month brother Johannes reported the baptism of *five* natives from a village of weavers, which he and brother Fink have often referred to in their letters. A very encouraging opening has there presented, and to enable our brethren to take advantage of it, we have yielded to brother Johannes' earnest request to be allowed to draw 100 rupees to meet in part the cost of erecting a bungalow in which one of the native preachers may reside, and which may afford accommodation to the brethren on their visits. I had recommended brother Johannes to endeavour to raise the requisite funds on the spot, but having already drawn very extensively on the liberality of the people of the station, he said he could not at present appeal to them again. We felt the justness of his remarks, and sanctioned the sum he requested should be allowed him. I may observe that a violent persecution which broke out at the village, appeared to have suddenly almost extinguished the hopes of our brethren, but God mercifully interposed, and strengthened one of the converts to bear up against the storm; the others shortly after joined him, and all have now put on the Lord Jesus Christ by baptism. May they stand fast to the end!

At Dhaka no additions have been made, but a most marked change has taken place among the people, and a few at least appear under very serious impressions. The difficulties, however, in the way of professing the gospel are great, I had almost said terrific.

According to outward appearances, destitution is the lot which threatens the convert. On being baptized he will be deserted, or cast out by his kindred, and deprived of the means of support, while our brethren have it not in their power to provide employment. You may easily conceive how the consciousness of being thus situated must operate against the carrying out of religious convictions, and deter from making the practical avowal of faith in Christ implied in baptism. Still the work goes on, and by and bye, I feel persuaded, we shall hear of converts being there added to the Lord. Our brethren are preparing to locate one of the native preachers at a village on the opposite side of the river from Dhaka. Some expense in erecting suitable premises for his residence, and for the purposes of worship, has been incurred, and partly met by our brethren on the spot, but something must, I apprehend, be allowed from the mission.

At Dinapore no additions have been recently reported, but in his intercourse with the people brother Smylie meets with much of a very pleasing and encouraging character. Christian knowledge is evidently much on the increase; we only want the Spirit to be poured out from on high to make many of the stations delightful gardens of the Lord. That Spirit will yet be given, and that glorious spectacle will assuredly be witnessed.

At Intali, brother Pearce has had two baptisms during the last few months, two candidates each time. At Bow Bazar similar scenes have been witnessed, and brother Evans says he has several candidates, and others whose names he hopes soon to submit to the church, among whom are two natives. Circular Road is still unsettled; the church are again about to request brother Leslie to take the oversight of them; I hope he will comply with their request, but am not aware what his present views may be. May the Lord direct him and the church!

To this brief notice of most of our principal stations, derived from the communications with which I have been favoured from the brethren, I have merely to add, that so far as my information goes, all our missionary brethren are enjoying a pretty good state of health. This, I rejoice to say, is the case with the brethren in Calcutta. A good deal of sickness has prevailed about, but we are preserved. In my family I have had, since the death of my dear child last month, more or less of sickness, and one or two of the children are now ailing; but I hope this indisposition will not prove very severe or of long continuance, though the rainy season, which has just commenced, always proves very trying to them.

## TRANSLATIONS.

Ninety thousand volumes have been printed during the year in the Sanskrit, Bengali, Hindustani, and Hindui languages, making a total of 529,510 volumes printed since 1801. To carry on these translations, the sum of only £151 has been contributed to the Society direct by British Christians during 1842. The probable issue of the coming year will be not less than 100,000 volumes. May the Committee not hope that the contributions will be in proportion?

Besides the works in hand, the brethren are most anxious to meet the wants of India, by publishing the Old Testament in Sanskrit. The New Testament is already published; as also the Book of Psalms. To complete this most important work, the sum of £1500 is wanted, which, it is earnestly hoped that British Christians will supply. There are in India 150,000,000 of people, and what are 500,000 volumes amongst these!

The importance and necessity of such a version may be judged of from the following extracts, taken from letters of experienced missionaries.

“Of the Sanskrit, I feel more than I can at present say. Your large supply of Matthew, and the inimitable Psalms, have arrived; and while I feel thankful for them, and rejoice in having obtained what I so long and anxiously desired, I have a strange stingy feeling come over me regarding the books in this language: I am scarce willing to distribute them only lest I should exhaust the stock. This is really my unhappy feeling, but I shall

correct it. The fact is, I have been so long without books in this language, that I dread being again in the same predicament. I have had to conceal from the view of some a gospel or two reserved for others, who held a promise from me. But now I trust to be able with lavish hand to give away, and on no proper occasion to withhold this great boon from the learned Hindu population, with whom the very language in which the sacred

Scriptures are now offered to them, carries an evidence of their divine authenticity not to be appreciated by Europeans, or even by their own countrymen who may happen to be strangers to the powerful influence of Sanskrit. It is the master-language of India, it is all-powerful among Hindus, and it is that which gives to Bráhmíns, gúrús, and the various religious orders, all the ascendancy they possess."

"I was much pleased in having with me such a goodly assortment of scriptures and tracts in Hindí and Urdú, but most of all delighted with my stock of Sanskrit, for one simple reason, that it possessed a redeeming quality in the estimation of the most bigoted, which their judgment denied to the other languages. My meaning will be the best understood by the following instance of high contempt for our books. Visiting a temple-yard in the village of Khattauli, I encountered a knot of bráhmíns and others, some of whom were passive hearers, others contended and questioned; a general opinion, however, was passed, that the doctrine was good, and that the books communicated the knowledge of divine things. One man, a pandit, unable to endure that such sentiments should gain

ground at the expense of his venerated shústras, said with some warmth, 'What, even if the books should contain divine knowledge—they are nothing to us! the knowledge of God contained in those books is to us as *milk in a vessel of dog's skin*, utterly polluted!!' I had to hear this, and go on with my reading and discoursing with the others. After some time, Devigir made his appearance, and this pandit with him, *soliciting the same knowledge of God in Sanskrit*, which he had abhorred in Hindí."

"Numerous have been the pandits in the country about Garhmukteshwar and Hardwár, that with their characteristic anxiety for our books, have both encountered me on the road, and also called at the tent for them; some pleading a preceding year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books in the estimation of pandits, so that when we have the Psalms, a Testament, or even a Gospel to offer to these men, the most fastidious of them has not the shadow of an excuse for turning away with contempt from the book; and indeed they scarcely ever do it."

In the third Report of Translations, recently published in Calcutta, is the following note relating to the acceptance with which our brethren's version of the book of Proverbs in the Sanskrit language has met, from the conductors of the Calcutta School Book Society:—"Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book; for which purpose it is admirably adapted, by the Calcutta School Book Society, in whose list of publications it now appears."

## KHARI.

Accounts of the dying experience of several natives who were members of the church at Khari, one of the country stations to the south of Calcutta, transmitted in a Letter from Jacob, native preacher there, to Mr. George Pearce, afford pleasing illustrations of the power of faith to sustain the minds of dying Hindoos who have received the gospel.

### SANYASI MISTRÍ.

On the 4th March, 1842, Sanyási Mistrí was attacked with cholera; upon which many persons went to see him and to render assistance. At first it was hoped that he would recover; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd, therefore, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that he will save me." He was again asked, "Can you give me any

reason for such a hope?" He answered, "I know that it is written in God's book, that God sent his Son into the world to save sinners, and that the Son gave his life for our salvation." "But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and through him I am going to God." "Can you pray a little?" "I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said, "I am unable to speak much with you, but do you pray for

me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." Upon which, I am sorry to say, they were so much affected that Káláchánd was unable to pray with him as he had been requested. After this he was unable to speak again, and about noon on the following day he slept the great sleep. In addition to the above, brother Gangá-rám gave the following account, which I will give in his own words: "I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way, he told me to read the 14th chapter of John's gospel, of which chapter I read to the seventh verse; and then read the second chapter of Revelations, and spoke a word of exhortation from the fifth verse. Concerning his external conduct I can say, that I never saw any thing blameable." In this manner his life ended.

#### GANGARAM MUNDAL.

On Monday, the 21st of March, Gangá-rám Mundal (the same who conversed with Sanyási), was attacked with cholera, and yielding up this life entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which he said, See, God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has been laid aside, and his will has been fulfilled. But I thank God, that through the sickness he has now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure, wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have, for many days, interested yourself in me; then rejoice and pray that he would quickly snatch me from this pain." On Monday morning having been again called I attended on him. Then he said, "This time God will take me, wherefore give me no medicine, and at my death do not be sorrowful but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At twelve o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of religion: he answered me most cheerfully on every point. After this conversation he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he

would have me read, he said, "something concise about Christ's sufferings, death, and resurrection." I read John xx., and prayed with him. About four o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on religion. He invited me often to come and pray and read the scriptures in his house. I do think, that all the pain he endured in this life, worked out for him joy in another world. At his grave I spoke a few words from Revelations ii. 13.

#### HARAMANI'S MOTHER.

On Monday, March 14th, both Hárámáni and her mother were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning, when I feared they would not survive: wherefore I began to converse with them on religion. I will briefly mention to you the questions I put and the answers they gave. I asked, "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming down on this earth—this we firmly believe, and now our prayer is, that he would very soon take us from the earth." After speaking in this strain, the mother, looking towards the daughter said, "Do not fear; he not disturbed; Christ is a Saviour—wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew him. She replied, "He is a merciful friend. He gave his life as an atonement for our sins,—wherefore he is compassionate towards me." Then she asked how her daughter was, but Káláchánd told her not to care about her—but to think more of herself. She then sung from the beginning to the end of the 128th hymn, and asked Káláchánd to pray. I learned the next day that Gangá-rám had had some talk with her on the interests of her soul on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death, her answer was, "My keeper for eternity is Christ; to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any

more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself—this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time audibly; and then, when unable to speak, still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

### PATNA.

A pleasing account of the baptism of eight converts, in this city, is transmitted by Mr. Beddy, in a letter dated Patna, June 6, 1843.

Last Lord's-day morning, the 28th of May, saw a goodly company of us assembled at a little before sun rise, in the delightful spot where our baptistry is situated, and eight professors of "repentance towards God and faith in the Lord Jesus," waiting to descend into the water, and there witness a good profession before many witnesses. I think we had nearly two hundred present, just as the sun made his appearance, and whilst the Sun of Righteousness was smiling, I humbly hope, with condescending approbation upon the willing converts assembled to confess him. We commenced the solemn service by singing a Hindustani hymn, to a Hindustani tune, after which I called on a native brother to offer up a prayer; this being ended, I addressed the assembly, and then administered the ordinance to eight candidates, one male and seven females. Three of this number are country born, the others pure natives. The native man is a pure native of Bengal, the son of a nominal Christian. He was formerly sprinkled in infancy, and subsequently confirmed; but there is every reason to believe from his own confession, and other circumstances, that he was a stranger to the grace of God. He has been with us some time, and he seems to grow in grace. Among the females, the first is the wife of Roodpa, about thirty-five years of age, a convert from Hinduism; second, a Mrs. Francis, about thirty years of age; third, a Miss Sarah Howell, about sixteen years of age, the grandchild of a member of the church, formerly a Roman Catholic; fourth, Miss Ann Tresham, about eleven years of age, a young disciple, the beloved child of a truly pious man, a member of the Monghyr church; she has been with us since last January at school. She is given in answer to many and intense prayers, offered up by her father and other pious persons. It is some time since she gave evident tokens of a change, which has been witnessed by the brethren with great delight and joy. Fifth, Soorgee, a blind, native young woman, belonging to the

Refuge. This person was *left*, about seven years ago, by an unfeeling Hindoo father, on a heap of bricks near my chapel, in a frightful state of starvation and emaciation, all but dead. When she was first discovered, it was doubtful whether she was living or not. Although she was nine years old, I did not think she had reached her third year; her powers of utterance were quite paralyzed. Indeed, it required no common nerve to endure the sight; but by great care, moderation, and assiduity on the part of my wife, assisted by others, she was, contrary to all expectations, restored after a length of time to perfect health, strength, and vigour. Her sight was lost through neglect, when she had the small-pox, when in her father's house. After some time had elapsed, she commenced giving evidence that she heard not in vain the glad tidings of a Saviour's love. She commenced committing to memory portions of scripture, and of Watts's Catechism, together with native hymns, which she appeared to take great interest in singing; and having rather a pleasing voice, we felt often more than gratified and rewarded for our labour of love. But how shall I describe the state of my feelings, and of those who listened to my description of this wonderful trophy of redeeming love, this brand snatched from the burning, this child that was dead and is alive, was lost and is now found. How wonderful are the ways of the Lord! How truly may this redeemed soul say, "My father forsook me, but the Lord took me up." I had nearly forgotten to state, that when she commenced speaking, we learned from her all her history; and sometimes, when either from her transgressing or otherwise, any one said, we would send her to her father, tears would immediately start forth, dreading being again subjected to the power of one who had rent asunder the endearing ties of father and child. In the Refuge she sits or walks about with one or more of the children, instructing them, and *preaching* to them. She is an example to

them all, and a wonder to us. Is not this soul worth what you have paid for the Refuge? But there is another, if not more, who wish to follow the Lord in his appointed ways. The sixth, a native young woman, whose name is Omdah, formerly a slave, about sixteen years of age or something more. Her history is rather obscure; she is married to a native professing Christianity,

who lives at Monghyr. The seventh is Rebecca Rasi, about seventeen years of age, the daughter of my native assistant. The eighth, a young man, formerly a native professing Christianity, had been sprinkled in the establishment, and subsequently confirmed, but ignorant of every thing like a changed heart. I believe him to be a true child of God.

## CEYLON.

Our veteran missionary, Mr. Daniel, has recently printed a small volume, entitled "Reminiscences of two years' Missionary Labours in the Jungles of Ceylon: containing a narrative of exertions made to benefit its neglected population; and an introduction, to excite Christians to afford their assistance in advancing the Missionary Enterprise." It was for circulation among the Europeans on the island that it was written; parts of it however will be found interesting to the friends of missions at home. The passages now presented to the reader contain an historical view of a station to which his attention has often been called, and some general remarks on the state of the surrounding population.

### HANGWELLA.

Hangwella is a village in the Hewagam korle, nearly twenty miles from the Fort of Colombo, on the old road to Kandy. It is pleasantly situated on the south bank of the Calany river; and is the residence of the Modelair of the district,—a gentleman extensively known for his integrity, discrimination, intelligence, and kind attention to strangers who travel in that neighbourhood. I had the happiness of being received into his family, and of passing great part of the time which was not occupied by active exertions, under his hospitable roof. For the attention I received, I beg leave thus publicly to return my best thanks to him and his family; and to express my sincere wish that all temporal and spiritual good may descend upon them.

The village of Hangwella has for many years been occupied as a missionary station. It was frequently visited by the Rev. J. Chater, and a neat place of worship, with a dwelling house, at a considerable expense, had been erected there. Both of these, a few years ago, were swept away with the violence of the floods which often visit those parts of the island. For several years the Rev. H. Siers resided there; but owing to a variety of circumstances his removal to Colombo was deemed expedient; and the duties of the station devolved on an aged Singhalese Proponent. As in consequence of the wretched condition of the roads it was seldom visited from Colombo, the state of things in the mission gradually declined, and the ground that had been gained, by degrees appeared likely to be entirely lost. Only seven mem-

bers remained united to the church there,—some of whom had sunk into lukewarmness and a state of spiritual slumber. It was therefore thought to be highly desirable, on the arrival of another European missionary at Colombo, to see whether something of a more permanent and aggressive character could not be attempted, while relying on the divine aid, to revive religion in that village, and extend the preaching of the gospel in places adjacent to it. With these objects in view, the writer of this narrative left the site of his former labours, and commenced itinerancy in that part of the island.

Arriving on Saturday afternoon, towards the conclusion of the month of November, 1838, after the labours of the Sunday, which were expended on the inhabitants of the village, and the few members who remained,—his first business was to explore the surrounding country, in order to determine how it could best be occupied. While anxious that the word of eternal life should be extensively proclaimed, he was well aware that a variety of desultory and unsupported efforts were not likely to produce any permanent effect. To pay a solitary visit to a village, and for once only to preach in it—in any case, but more especially in the state of the population in this island—did not appear the best plan that could be adopted. It is only by repeated, and persevering strokes, that any impression is likely to be made on the ignorant and almost unapproachable people here. The latter word is designed to convey the idea of causing any considerable number regularly to assemble to hear the gospel of the Son of God. It has been observed, that no itine-

rancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around. Anxious, therefore, to unite as far as possible the advantages of the itinerating and localizing systems, it was determined—after having surveyed the country—to divide our future scenes of labour into four districts, each containing on an average about ten villages. One of those districts to be the field of exertion for the first week; a second for the second week; &c., till in the course of a month every one of them might be entered, and in a measure pervaded; and that in the successive month the same round of labours should be repeated. As the writer was associated with a Singhalese assistant missionary, and as they both took successively the same district, it is evident, that with the exception of occasional and unavoidable interruptions, the inhabitants of each village had an opportunity, once in every fortnight, of hearing, near to their own places of residence, the way of salvation through Jesus Christ. One of these divisions was in the Hina korle, on the north side of the Calany; the other three in the Hewagam korle, on the south side of that river. Although to an English reader some of the names of these villages may appear uncouth, it may be proper to mention them. In the *first division* in the Hina korle, are Biyagama, Yabaraluwa, Malvane, Mahapitigama, Weilgama, Hamanabadah, Yattowela, Umandala, Tittapattra, and Giridarah. In the *second division*, Hewagama, Kadwella, Bomiria, Badahelagamadoowa, Ranålee, Dadigama, Heinpitti, Dålamooodoowa, Emboolgama, Artigalla, and Hangwella. *Third division*, Pittoompey, Deddenya, Pinnawala, Weiwælanåwa, Angatapitia, Galagederah, Pådåduka, Liyanwala, Arrukwatta, Ugalla, Mahawattagama. *Fourth division*, Degamboda, Kåhatapitey, Kogama, Kalowakgediah, Neelwotudoowah, Tunnåna, Badulgodah, Giramboola, Alooæmbooludah, and Måboolah. It may be observed that although the above were our stated fields of labour, the violence of the floods, the state of the weather, and other causes, presented occasional interruptions; while in some seasons efforts were made to extend the knowledge of God's word beyond those places.

In order to judge of the propriety of any specific measures to instruct mankind, the true condition of the objects of your charity must be considered. What would be wise and prudent in one case, might be highly improper in another. Addresses and a mode of preaching exceedingly fit for a refined and intellectual congregation, would be little adapted to the Singhalese who dwell in the jungles of the land. We ourselves have discovered, that though on our arrival in this country, when we first heard of the modes which our predecessors adopted in preaching the gospel, they *then* appeared peurile, yet on

becoming more fully acquainted with the manners of its inhabitants, they were the wisest that could be used. Now what is the condition of those who dwell in the field of missionary enterprise we are now reviewing? I speak of their *moral* condition. I leave the botanical, geological, entomological, and agricultural details of the country to others. My limited space, and the object in view, permit not these digressions. But what is the moral condition of the people—their state in reference to God and eternity?

#### POVERTY.

One thing which forcibly strikes you in pervading its jungles, is the poverty and temporal distress prevailing among a large proportion of them. Though inhabiting a fruitful country; though their wants are but few; though a large quantity of waste lands around lie in an uncultivated condition; though a small degree of labour is sufficient to supply what is requisite for themselves and their families; a large number live entirely from hand to mouth, so that in a time of sickness they are often in the most distressing condition. I have no space to point out the causes of this. One thing I may in a passing way notice. Many of them are so little acquainted with the value of time, that they spend a large portion of it in a most idle and desultory manner. Did they duly employ it, they might realize comforts in health, and provision for sickness and age, of which they are now destitute.

#### IGNORANCE.

Their ignorance of the great affairs which relate to their peace is truly deplorable. Though often keen-sighted, and quick of discernment in what pertains to this life; in all that is connected with eternity the most fatal delusions blind their minds. Few of them can read; and the knowledge of those who can is of the most limited and pernicious kind. Ask them, who made them, and what will become of them after death, and their general reply is, "We cannot tell." Though questions of this kind are so important, and have, or ought to have, so deep an interest, they do not appear to wish to know. In Tunnana, one of the above mentioned villages, though I have repeatedly gone to almost every house, except in one, I do not recollect to have seen a chair; and only about two persons who could read, and they in the most imperfect manner. I do not believe that in the whole village there was an individual who even in profession worshipped the true God, or had any desire so to do. When I have urged the claims of Jehovah upon them, their answer has been—If the rest of our neighbours would worship him, we would do so likewise, but why by acting contrary to them should we subject ourselves to reproach and shame?

## ATHEISM.

Atheism of the most fearful character is prevalent among them. Buddhism is literally atheism, since it denies the existence of the infinite and eternal God, the Creator, Governor, and Judge of men. Though this is a system so monstrously absurd that every right minded person shrinks from it with abhorrence, it is astonishing with what tenacity the most intelligent and ignorant among them cling to it, and endeavour to defend it. One of the most sensible Buddhists I ever encountered was a young man connected with a distant *Vihara*, who two or three years since called at the Modelair's house. On pressing him with the impossibility of the fact of an infinite series of beings preceding each other, and the necessity of one grand, eternal, uncaused Being, he asked, "Who made God?" The reply was, that He was a self-existent Being, who never began to be, but had from eternity existed. Then said he, "I am like God; I existed from all eternity, and never began to be." On asking him if he could recollect any thing which happened to him more than thirty years ago, i. e., before his birth, he acknowledged he could not. Then how dare you say that your mind, which is essentially a thinking being, can have always existed, since you can remember nothing before your birth in your present body? "We are," he answered, "deprived of the knowledge of what has happened in our former births, through sin: when we are purified from it, the knowledge of what has occurred in past stages of existence will become clear to us." I assured him that every one knows by his own experience, that guilt is a sharpener, rather than a destroyer of the memory, since we more vividly recollect the crimes we have committed than any other parts of our history. But though they reason from data not only without evidence, but contrary to evidence, the natural alienation of their hearts from God inclines them to receive the most inane follies as stable and irrefragable truths. Though Budha has been dead for above two thousand years, and his soul annihilated, and though a future Budha is not expected for many hundred years, they contend that by worshipping his image and offering sacrifices to it, they shall obtain immense advantages in another world.

## SUPERSTITION.

Superstition, as well as atheism, pervades every part of their behaviour. Though they acknowledge no supreme and eternal Jehovah, they have a whole rabble of inferior deities; beings who have passed through all states of existence, and will have to sustain again similar transformations. Some of these beings are of a malignant, and others of a benevolent temper; and may correspond with

the infernal and supernal demons of Grecian and Roman mythology. To secure the good offices of the latter, and escape the anger of the former, appears to be their great anxiety, as far as their present state of existence is concerned. Hence they often tell you, that they worship both God and Budha. By god they do not mean the supreme Jehovah, but their demons and devils; beings whom, in their dewalahs and devil temples, they endeavour to propitiate. To secure the good things of the present life; to obtain health when sick, and prosperous seasons for their crops, they make offerings to their gods. To disarm the wrath of their *yakas*, or devils, they dedicate a part of their substance to them. To command an exalted station in a future *jataka*, or birth, they approach their *viharas*, and worship Budha. In proportion to the value of their presents, or the different shrines they approach, they suppose will be the rank to which they will be advanced after death. Hence while these poor people, by their vain oblations, impoverish themselves, their *ganinanseys*, their *yakadooras*, and *yakadesas* reap the spoil. To stimulate them to make their offerings, the most monstrously absurd legends are told them by their instructors and blind guides. Some of them are so out of nature, so utterly impossible to be true, even by the aid of a miracle, as (except to men who do not like to retain God in their memory, but love darkness rather than light) to carry their own refutation with them. To some of them reference may be made in the progress of this narration.

## PRIESTCRAFT.

It is requisite to be borne in mind, that the atheistic and superstitious religion of this country is based on the doctrine of the transmigration of souls, and the apportioning to individuals in present and future births the rewards or punishments due to actions performed in previous ones. The following relation, taken from one of their religious books, will show the tendency of every thing they teach the people, to exalt and enrich the priesthood, whether they are devil or Buddhistical hierophants. A certain fisherman one night placed his basket for taking fish in a river, which before the morning enclosed a number of fish; but a large snake entering at the same time, devoured them all. He was not, however, suffered to enjoy his prey long, for before the morning he was found dead, his flesh devoured by a multitude of red ants, and his bones picked by their young ones. In his next birth, the fisherman became a devil, inhabiting some trees in the jungle; the snake, for some good deeds done in a prior state, was born a king, having the ants for his subjects; the large ones being full grown persons, the others, their children. One day this king going into the jungle, saw

this devil on a tree, and inquired who he was? when he received for answer, "I am a devil, inhabiting this spot, and I have long wished to see thee; for I will kill thee, and break thy bones, and eat thee." Though deaf to the cries of mercy, on the king saying to him, "If you kill me, you will only have one to devour; but if you will spare me, every morning I will send one of my subjects to this tree, and you will thus have thousands to eat, instead of one," the devil replied, "Art thou sure thus to act; wilt thou on my releasing thee, without fail, perform thy promise?" "Most faithfully I will." Accordingly, with a solemn warning of the effects of unfaithfulness, he was suffered to depart. Every morning, one of his subjects was sent to this spot, who was torn and eaten by the devil, till all the adult population were destroyed. At length the children were sent victims, till the whole country was depopulated. At length a Buddhist priest came that way, who inquiring into the state of the case, revealed to the devil what he was in his former birth, and supplicating on behalf of the kingdom, persuaded the devil to desist from his cruel ravages. With these ideas before them, we need not wonder at their fear of the devils, nor the offerings they make to appease their anger. We see likewise, how the Buddhist priests insinuate their superiority to devils, by the influence they exert over them. Such are the lying fables which are unhesitatingly believed; while the eternal truths of God's word are disregarded!

I sometimes think, that by the habits of deceit and lying in which they indulge, they often try to cheat the devil himself! It is a customary thing among the owners of cocoa-nut gardens, to devote the produce of certain trees to some demon or devil; to their *deviyos* or *yakshyas*. This is often done with considerable ceremony; a number of vociferous expressions being used previous to the signs of dedication being affixed to the tree. After the ceremony, the fruit of the tree is deemed sacred, and for any one to take it would be an act of sacrilege that would bring down on the delinquent the severest penalties.

But it would appear that amidst all these imposing processes, the fruit is frequently never presented to the being, or to his priests, to whom it is nominally dedicated. It is often nothing more than an expedient to which they have recourse, to prevent thieves from stealing it; as they have an idea that though their own hypocrisy will meet with no punishment, the pilferer in his nocturnal rambles will never be sufficiently daring to take what is the supposed property of these supernatural and infernal powers. Some time since, on going through a cocoa-nut plantation, I observed that almost every tree that had fruit on it, bore the badge of its consecration to some invisible being, while those which were barren were destitute of it.

#### IMMORALITY.

No one will be surprised to find that a high degree of immorality prevails among a people thus atheistic and superstitious, and that drunkenness, deceit, treachery, lying, cheating, thieving, gambling, impurity, and in many cases even murder, are awfully prevalent. Many who have read the latter part of the first chapter of the epistle to the Romans, have been struck with the accurate manner in which the account Paul gives of the demoralizing effects of idolatry, is realized among the poor idolaters of this island. It is indeed true that in those parts of the district which are nearest Colombo, many of the people are called Christians. But what kind of Christians are they? Though they bear Christ's name, they are in heart the worshippers of false gods. For some worldly purpose their parents had them christened, and in their turn they are anxious their children should be likewise christened; but they know nothing of Christianity; scarcely the existence of God, or the name of Jesus. They never attend a place of worship except when their banns are proclaimed, or to get married, or to have their infants baptized. They will go in crowds to their pansils, Bana-madoovas, viharas, and dewalas. There presenting their offerings to false gods and images, they practise every superstitious ceremony, in connexion with every hateful lust.

#### INDIFFERENCE.

In addition to the above, they appear sunk into the most awful indifference, or contentment with their present situation. Though the wrath from heaven is coming upon them,—though the divine anger actually abideth on them,—like a man sleeping in a thunder storm, they neither perceive nor fear it. When the most absurd lies are related to them, they will believe them; and in proportion to their absurdity, will give them more readily credit; but if the glorious facts of the gospel salvation are related to them, they appear an idle tale. The son of a Modelair told me that he had read and translated in their hearing several of the stories in "The Arabian Nights' Entertainments," all of which they implicitly credited; but if you relate to them the great facts of the New Testament, they are entirely disregarded. They are slumbering in their security, and have no wish to be aroused; perfectly contented with their false and delusive system, they adhere to it, and reject the Saviour. This is indeed their condemnation, that light is come into the world, and they love darkness rather than light, because their deeds are evil.

Such then is the situation, the moral and mental condition of the natives here, among whom the missionary is called to labour. For them has he forsook the comforts of his domestic enjoyments; the luxury, and crowded

congregations of his own land, to preach in a stammering manner, to a people in another language, who are unwilling to hear him, and listen to his addresses with the utmost impatience. And while having to endure their rudeness and even insolence, he has to complain of the neglect and even contempt of his own countrymen, because he has not accomplished that which exceeds all human or angelic power. If any of my brethren in other places of the island have been favoured to make known the divine word to persons of a different character, I can only say, that while I rejoice in the more propitious state of things which has been prepared by their beloved Saviour for them, I speak according to my own experience. In such a situation it must appear that strong faith in the divine promises, with a patient expectation of their accomplishment, is an essential qualification to enable a missionary who is sincerely and ardently desiring their salvation, to instruct them in the things which belong to their peace. Blessed be God, there is in the gospel a remedy for all the miseries which sin and Satan have inflicted on the most besotted and guilty of men! It needs only to be presented by the heaven-sent messenger, and applied to the heart by the Holy Spirit, and the people of this land will walk in the light of the divine countenance, and feel the inspiring joys of God's salvation. It has already, in instances neither solitary nor few, produced its benign effects; and it is destined to fill this land with the knowledge of the glory of the Lord, as the waters cover the sea.

The first thing which a missionary has to do, is to induce people around him to hear the message of mercy. This is indeed only a part, a very small part of his work; but it is evident that nothing can be expected till there be a communication between the ears and understandings of men, and the truths he has to impart to them. "For how shall they call on him on whom they have not believed; and how shall they believe on him of whom they have not heard?" Now this introductory part of a missionary's work is by no means so easy in this country as many are ready to conclude. When in England an evangelical minister of talents and energy makes known the word of God, he can generally secure a congregation who will listen to it. Let his coming be made known, and trooping multitudes, collecting, will listen with interest to the joyful sound. But although in places where preaching has been in the country maintained, and has produced many of its benign effects, something like it may be witnessed; in spots that have been little visited, on commencing his work the difficulties of a faithful minister will soon be apparent. Should you send word to any village, that on a certain day and hour you will come to tell them how they may be saved, they pay no more attention to your notice than to the howling of the wind

or the roaring of the ocean. Should you go yourself, and solicit them to come to any fixed spot, they will make many excuses, or perhaps politely promise to come, and then walk off in another direction. Ask any of them to collect his neighbours together for this purpose, and should he go to their houses and enforce your request, they will instantly answer, "Yes, if you will give two or three glasses of arrack for each of us, or grant us a stated salary, we will come. Without it we shall keep away." I recollect, some years since, going to a village near Colombo, where I had requested the late second Maha-Modelair to use his influence to assemble the people, he sent word to one of his inferior headmen so to do. When I went, having such an authority as that of one of the most influential natives in the island, and saw but few assembled, I inquired how it so happened? One of the villagers replied, that since there was now no punishment for not attending, alluding to the abolition of compulsory labour, he did not see it was necessary for the people now to come. Some time since, on going into a house in Hangwella, the inhabitants of which were called Christians, I said to a young man of respectable appearance, "What is the reason I never see you at church? you are a protestant, and the place of worship is near you, but you do not attend." He, with the most careless unconcern, answered—"As there is no pay, or money allowed for going there, I do not see fit to be present." Indeed, to such a state of fearful unconcern, and undervaluation of their religious advantages, are almost all classes, whether Singhalese, Burghers, or English persons sunk, that instead of welcoming with high delight the proclamation of the tidings of redeeming mercy, they conclude that it is *they* who confer the obligation on the preacher, by condescending to attend on his instructions. Hence they think they have claims on you for such tokens of their regard, and sacrificing their time and patience in hearing what you have to say to them. In proportion to the zeal for their salvation which a missionary evinces, do they conclude he must be influenced by some mercenary, interested motive, which leads them, when they think it can be done with impunity, to deride him, and even to insult him.

#### AVERSION TO THE GOSPEL.

A proponent, who goes through his labours in the most heartless manner, will meet with tokens of respect; but those who, intent on their real good, their soul's welfare, do not cease to labour in season and out of season, and warn them day and night with tears, will assuredly have to encounter the most degrading insinuations and expressions they can use.

I speak on this subject principally of the Singhalese. In reference to them, if you

can secure the assistance of a police-vidahn, or an arachy, or some other head-man who has authority in the villages, probably for once or twice to oblige you, he will call his neighbours together to listen to what may be said to them; but if you frequently seek their aid, it will be, not verbally indeed, but practically, refused. These gentlemen will make promises they will never fulfil, and which at the time they never intended to fulfil. Often have they cheated and disappointed me; and when relying on their aid, I have gone according to my agreement to preach to those who were to be collected by them,—on arriving at the destined spot, I have found they have left their houses, without an effort to fulfil their engagement. I could select many such cases. One, however, as a specimen, may not be improper. On returning home from one of my missionary tours, I met two police-vidahns belonging to two villages about eight and ten miles distant from my residence. I said, I wish to come to each of your houses to preach the word of God, on a day specified. Can you collect the people at such and such hours to hear it? Both of them with apparent sincerity and cordiality, promised to comply with my request. But after taking a journey on foot, of ten miles, under nearly a vertical sun, I found neither of them in their villages, nor any thing done to accomplish their promises. Such are the bitter disappointments which for the present the servants of God, in many parts of this land, are forced to endure. The faith and patience required can only be known to those who sustain them. In other situations you probably address companies who are reposing under the shade of

trees. For a few minutes they will hear you, but as soon as they know your object in speaking to them,—though to hear some idle tale they would stop for an hour,—they will begin to depart, and induce all around them so to do, saying, "Night is approaching, we cannot stay any longer, *yan, yan*,—let us go, let us go."

#### SOURCE OF HOPE.

The above facts are detailed that the readers of these pages may have some idea of the state of deep depravity into which people around us are sunk, and of the difficulties that are to be encountered by a missionary before he can even commence his labours. If these are duly considered, they will enlist the sympathy of Christians on his side, and call forth ardent prayer to God that he would pour out his Spirit on all around. The hearts of men of every tribe, and colour, and nation, are in his hand; and he can turn them like rivers of water whithersoever he pleases. It is to the ardent, persevering, believing, wrestling prayers of the faithful, that the awards of the Holy Spirit will be granted. When this great boon is liberally bestowed, as great an alteration will be seen in the spiritual character of those around, as was evinced when he who "breathing out threatenings and slaughter against the disciples of the Lord," and thus persecuting him in his people, was transformed into a humble disciple, and "preached the faith he once destroyed." These people, so callous, and indifferent, and worldly, shall become anxious in seeking their eternal welfare, and zealous in advancing the divine glory.

## WEST INDIES.

### BAHAMAS.

A general view of the condition of several of these islands, and of the progress the gospel is making among their inhabitants, is furnished by Mr. Capern, in a communication dated June 22nd, 1843.

As my visits to the out-islands are ended until the hurricane months are over, I proceed to give you a short account of those which I have recently paid.

On the 8th of March I left home for Ragged Island, intending to call at Exuma, that I might make some arrangements for Mr. F. McDonald, whom I intended to send there, to labour for six or nine months. The people were pleased with the prospect of having a native teacher among them, who should be

under the direction of the missionaries at Nassau. They promised to do what they could for his support. Silver and gold they had not to give, but they would supply him with the island produce, and build a small house for him, if I would send them board for window-shutters, doors, &c. These people are chiefly living on the late Lord Rolle's estate, the land having been given them by his lordship a short time previous to the abolition of the apprenticeship system. But as all

the land has been cultivated on which the mass of the people are settled, it will grow but little more; the circumstances of the people, therefore, are very low.

Mrs. Pearson has been there since I left, who gives a most pleasing account of the Sunday-school. Mr. M'Donald is there, but has lately, I am sorry to say, been very unwell.

Having spent three days at Exuma, I left for "Ragged Island," which we reached on the 18th of March. Here I found things in a state as good as I had a right to expect, seeing the people had been left to themselves from 1836, when Mr. Burton visited them, up to the above date. Drinking had been sadly prevalent among them. The Spaniards would come for salt, and bring rum to pay for it, which exchange the people too readily made. For several months past, however, this practice had declined, the people having been written to respecting it.

None could be more delighted or thankful for a visit than they apparently were. I formed a Temperance Society on the day of arrival, which was joined by every male member of the church except one.

Out of a number of inquirers, I selected twelve for baptism, of whose conversion to God I was firmly persuaded; and of whose conduct since then I have received the most pleasing accounts. The people there have but little money, as the only export from the island is salt, and this they give for provisions whenever vessels bring them.

I endeavoured to interest them in Africa, and rejoiced to see that they could feel for others. They had no money, but they would give salt, if I would send a vessel for it; and every member of the church promised to give thirty bushels, as a contribution to the Jubilee Fund, which quantity from thirty-seven members would be upwards of 1100 bushels, the value of which would be, at ten cents per bushel, about 114 dollars; nearly £24 sterling. I hope some day to get a market for this salt, and shall then charter a vessel to go for it, which, in consequence of the distance from Nassau, will amount to one half of the value of the article.

From Ragged Island I went to Long Island, which I suppose is 150 or 160 miles distant. This island is nearly 100 miles in length. I landed at a place called Millerton, to which I had never before been, though I had been to the island. Here Mr. Burton had laboured, and his labours had been blessed; and the people remember him with deep affection.

I found a small chapel at the settlement, and in this I took up my lodging, there being no house to afford accommodation. Here I slung my hammock, and in it got a little sleep when the sand flies were not too tormenting.

One of our friends from Nassau had, months before my visit, spent some time

on the island, and done, I have reason to believe, much good. I found a church of nineteen members, and a goodly number of inquirers. There was also a sabbath-school, consisting of from thirty to forty children and adults. I spent three days at this settlement, and during that time examined for baptism, formed a temperance society, &c., which society every member and inquirer joined. I then left for another settlement, about twelve miles distant, intending to return to Millerton to baptize and solemnize marriages.

At this other settlement, called Strawberry Hill, a church was formed consisting of fifty members; and seventeen persons were received for baptism. Here also a Temperance Society was formed, and every member and inquirer joined it. Leaving those whom I had examined until I returned, I made my way to Dead Man's Cay, twenty miles farther on. The practice of rum drinking at this part of the island had been so very prevalent that I ventured to receive only one for baptism; but nearly eighty pledges were obtained at this place. Both white and black were guilty in regard to this sin, yet only the black would sign the pledge. Nothing that I could say served to convince them of the evil of the practice so much as the question, "Can you say grace before rum?" The susceptibility of this people to impressions from arguments of a religious nature, fill me with astonishment and thankfulness. When asked the above question, the answer was No from every lip.

Thence I went to an estate called New Hope, ten miles farther on. Here I met with a worthy man, who was laying himself out for usefulness. His eyes had lately been opened to "the truth as it is in Jesus." He formerly belonged to a small congregation calling themselves baptists, but their leader, a few years ago, having had a vision from heaven (so he says), in which he was shown that he might pour and not plunge, this man had only been poured upon! He, with nine others, were baptized in the sea, near his house. All signed the temperance pledge. I then went on to Great Harbour, where I found the old baptists, and some who professed to regard the missionary as their teacher, mixed up together. But though worshipping together, the former would not submit to discipline; I therefore divided them, and formed a church of eighteen members, uniting those baptized at New Hope with them. At Great Harbour, where rum drinking was lamentably general, and for which some were beginning to sell their dear bought liberty, I obtained twenty-eight signatures to the pledge.

I had now to make my way back to the settlements I had already stopped at. At Strawberry Hill those were baptized who had been previously examined. At Millerton, eighteen who had been previously examined, sixteen black and two white persons. At this place we opened a day-school, but as the

people are so scattered, there never will be many in attendance. At another settlement, four miles north of this, called Adderly's, is a number of Africans, some of whom have been baptized, and many more were desirous of attending to the ordinance; but not being satisfied as to their fitness, they were exhorted with more purpose of heart to cleave to the Lord, and so left for baptism at some future time. I spent three sabbaths on the island, and

on the third married fifty-eight persons; baptized during my stay forty-five, and got 230 to join the Temperance Society; and having been more than five weeks from home, and having a chance of going down to Nassau, I resolved to spend a few days at home before I visited any other islands. Home, I assure you, was very sweet, as I had not slept with my clothes off more than three nights since I had left Nassau.

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### TRINIDAD.

At Port of Spain, in the midst of a population enveloped in superstition and gross darkness, though bearing the Christian name, Mr. Cowen is making efforts to promulgate the gospel of the grace of God. He writes as follows, June 15th.

I have opened two preaching stations, and hope soon to have a third, *in town*. One in a part of the town known as Corbean Town, where I hire a room, a low, unenlightened place. Here I preach four sermons weekly. On sabbath mornings, at six o'clock, I preach to a crowd in the open air, who listen to the story of a Saviour's love with some interest. At the other station, New Town, about a mile out, I preach once a week in the open air, to a few who venture near. Had I a horse I could do more in the country parts, but cannot venture to get one till I hear from you again on the subject of finances. From the agent of the Mico Charity I purchased a lot of land, in a central part of Port of Spain, for the purposes of your mission, should it meet the views of the Committee. It would not be easy to secure such another eligible, and, in price, reasonable purchase. I am anxious to hear from you further, respecting operations on this island, and the facilities you will be prepared to afford for this important work. A few members of baptist churches from America, and one from Sierra Leone, have united with me in church fellowship, and formed the first baptist church in Trinidad. My future labours will, I feel, be

more likely to lead sinners to Christ than to increase the number of our members. There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow, and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible; patient, faithful, untiring, plodding characters are needed, who will reduce all the dictations of the Spirit to practice daily. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health, and that of my family, continues good.

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### HOME PROCEEDINGS.

On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth, on board the *Chilmark*, Captain Penney, bound for Jamaica, and thence for Fernando Po. From Jamaica, Mr. Clarke hopes to take with him some members of the churches who are anxious to devote themselves to the promotion of the welfare of their kinsmen according to the flesh, in Western Africa. In the same vessel, are Mr. and Mrs. Hume, who are to remain in Jamaica, at one of the stations formerly under Mr. Clarke's care, and Mr. and Mrs. Saker, who are destined for Fernando Po.

A farewell service was held on the 16th, in the Rev. C. Room's chapel, Portsea; when addresses were delivered by Mr. Room, and the three missionary brethren, and devotional exercises were conducted by Messrs. Cousins, Jones, Morris, Bur-

ton, Tilly, Arnott, W. Stanger, and Yarnold. Mr. Clarke preached likewise in the large independent chapel in King Street on the following evening. The kind and hospitable attention shown by our friends at Portsea deserves our grateful acknowledgments.

The special contributions for the Missionary Vessel, to be employed on the coast of Africa, come in but slowly. A list of donations received for this purpose may be expected in our next; and it is hoped that before the time for its preparation for the press, some kind additions will be made to it.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, June 22.—Falmouth, W. Knibb, June 15, May 8, June 6 and 7; John Wenger, May 19 (from St. Ann's Bay), and 29.—Clarendon, J. Reid, June 19.—St. Ann's Bay, T. F. Abbott, June 14; W. Knibb and others, June 20.—Ocho Rios, T. Hands, May 10.—Patna, H. Beddy, May 5.

CEYLON.—Colombo, E. Daniel, May 31.—Kandy, C. C. Dawson, May 5.

SAMARANG.—G. Bruckner, Dec. 21, Jan. 21.

WEST INDIES.

JAMAICA.—Calabar, J. Tinson, June 19 and 30.—Yallahs, W. Nash, June 28.—Kingston, J. H. Wood, June 15.—Port Maria, D. Day, June 13.—Jericho, E. Hewett, June 29.—Salter's Hill, W. Dendy, June 8, 17, and 26, July 4.—Bethsephil, Thomas Picton, June 9.—Mount Nebo, C. Armstrong, June 9.—Old Harbour, H. Taylor,

BAHAMAS.—Nassau, H. Capern, June 22.

TRINIDAD.—Port of Spain, G. Cowen, June 15 and 20.

HONDURAS.—Belize, A. Henderson, May 27, June 19.

WESTERN AFRICA.—Dr. G. K. Prince, at Funchal, Madeira, July 2; J. Merrick, off Madeira, June 30. All well.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at the following places for various presents for the African Mission. Berwick on Tweed, for a box of useful articles; New Lane Benevolent Society, Lymington, for a box of books and apparel, for Africa; Camberwell, for a box of useful articles; for a box from Thrapstone; for a cask of ironmongery, from Reading; Wootton under Edge, for a parcel of linen and apparel; to Mr. S. Bacup, for a box of clothing for Africa; to Mrs. Brewin, Tiverton, for a parcel of linen and apparel, for Dr. Prince; to Mr. A., Kingstone, for a paper parcel of Magazines; to Mr. Turner, for a parcel of tracts, for E. Daniell; to friends at Hull, for a box of useful articles; to friends at Forest Row, for a parcel of clothing for W. Littlewood.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1843.

Annual Subscriptions.	£ s. d.	Donation.	£ s. d.	Greenwich, London Street—	£ s. d.
Carlisle, W., Esq., West Brixton .....	1 1 0	X. Y. Z. ....	5 0 0	Chrystol, Mrs. ....	1 0 0
Jones, C., Esq., Vassal Road .....	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.		Lee, Mrs. ....	0 11 0
Paine, John, Esq., Clapham Road .....	1 1 0			May, Mrs., Collected by .....	0 13 6
		Bow .....	8 16 4	Parker, Mr. S. ....	1 0 0
				Parker, Mr. John .....	1 0 0

		£	s.	d.			£	s.	d.			£	s.	d.
Mill Hill, by J. Carey	.....	4	2	6										
Shakspeare's Walk	.....	5	0	0										
<b>BERRKSHIRE.</b>														
Kingston Lisle—														
Collection	.....	2	3	0										
Penny a Week Society	.....	3	5	3										
Reading—														
Collections	.....	22	18	8										
Contributions	.....	20	18	3										
Juvenile Society, two years	.....	34	1	3										
Sunday School	.....	3	6	0										
<b>BUCKINGHAMSHIRE.</b>														
Amersham	.....	48	5	6										
West, Mr. A. S.	.....	2	12	6										
West, Mrs. do.	.....	1	1	0										
West, Mrs., Sen. do.	.....	1	1	0										
Waddesdon Hill	.....	13	16	8										
<b>CAMBRIDGESHIRE.</b>														
Isleham—														
Norman, Mrs.	.....	2	0	0										
Ditto, Miss. Box, by	.....	0	15	0										
Woods, Mr. J.	.....	1	1	0										
<b>GLOUCESTERSHIRE.</b>														
Tewkesbury, a Friend, late of.....														
	.....	10	0	0										
Nailsworth—														
A Friend, for Africa.	.....	0	5	0										
<b>HAMPSHIRE.</b>														
Guernsey	.....	22	2	5										
Jersey	.....	18	11	8										
<b>HERTFORDSHIRE.</b>														
Hatfield, by B. Young, Esq.....														
	.....	3	15	6										
Mark yate Street—														
Collection	.....	4	17	0										
Contributions	.....	7	19	5										
Do., Sunday School	.....	0	19	2										
<b>KENT.</b>														
Chatham—														
Zion Chapel, by Mr. Fish	.....	2	19	6										
Smarden	.....	3	13	4										
Tenterden	.....	9	0	0										
Town Malling, Collection	.....	8	0	0										
Woolwich, on account	.....	10	0	0										
<b>LANCASHIRE.</b>														
Liverpool, on account...125 0 0														
<b>NORFOLK.</b>														
NORFOLK Auxilliary, on account.....240 0 0														
Snettisham—														
Clowes, F.	.....	1	0	0										
<b>NORTHAMPTONSHIRE.</b>														
Blisworth..... 1 0 0														
Brington, Collection	.....	4	7	4										
Bugbrook	.....	13	11	4										
Buckbey Long	.....	6	14	0										
Hackleton	.....	33	13	4										
Harpole	.....	9	2	0										
Kislingbury	.....	20	17	1										
Milton	.....	17	12	2										
Middleton Cheney	.....	3	0	0										
Morton Pinkney, by														
Miss Williams	.....	1	13	8										
Northampton, College St.	.....	65	10	0										
Grey Friar's Street	.....	2	9	3										
Olney, Collections	.....	21	12	1										
Patchell	.....	1	13	0										
Ravensthorpe	.....	5	3	8										
Roads	.....	6	7	6										
Towcester	.....	26	7	5										
West Haddon	.....	8	7	10										
Weston by Weedon	.....	7	3	4										
256 5 0														
Acknowledged before...100 0 0														
156 5 0														
<b>OXFORDSHIRE.</b>														
Henley—														
Collection	.....	6	0	0										
Contributions	.....	6	4	0										
<b>SHROPSHIRE.</b>														
Bridgnorth—														
Crowthor, Mr. John, by Rev. D. Payne, for Africa	.....	1	0	0										
<b>SOMERSETSHIRE.</b>														
Wincanton..... 9 0 0														
<b>WARWICKSHIRE.</b>														
Coventry..... 50 6 0														
<b>WILTSHIRE.</b>														
Downton—														
Collections	.....	9	10	1										
Contributions	.....	11	0	11										
Semley, by Dr. Prince	.....	1	11	0										
Shrewton—														
Collection	.....	2	7	9										
Contributions	.....	1	5	4										
Zion Chapel—														
A Friend	.....	1	0	0										
<b>SOUTH WALES.</b>														
Swansea—														
Mount Pleasant—														
Collections & Boxes	.....	13	3	7										
Contributions	.....	4	12	0										
Bethesda—														
Collection	.....	16	11	2										
York Place—														
Collection & Boxes	.....	8	12	10										
Mount Hermon—														
Collection, &c.	.....	1	8	6										
Siloam—														
Collection	.....	0	10	0										
<b>SCOTLAND.</b>														
Cupar—														
Johnston, Rev. F., for China	.....	1	0	0										

Mr. Angus begs to acknowledge, with the thanks of the Committee, the receipt of £10 for the Baptist Missionary Society, as "A Thank-offering on another Birthday."

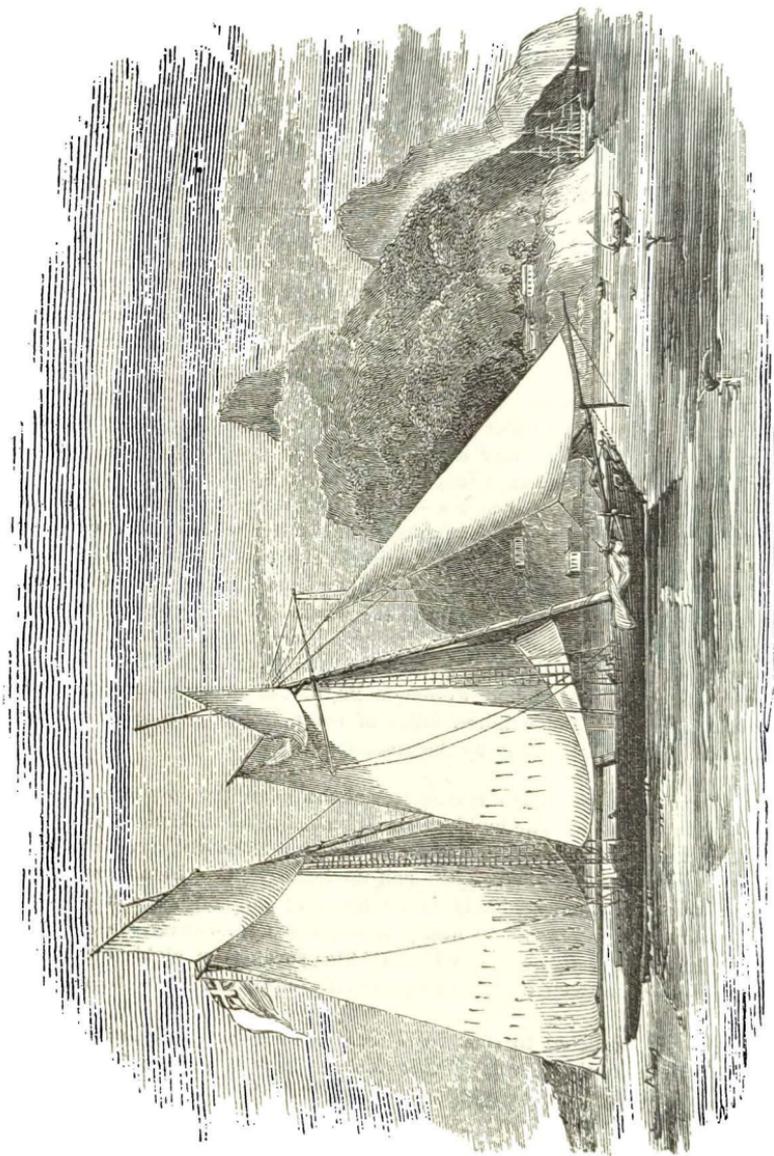
#### ERRATA IN LAST REPORT.

Omitted in Contributions for Mission:

Highbridge, Collection	.....	4	0	0
Clipstone	.....	6	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.



THE AFRICAN SCHOONER.

The Missionary Herald (Oct. 1843).

## THE AFRICAN SCHOONER.

On the other side will be found an engraving of the Schooner now building, to be employed in the service of the mission on the coast of Africa. She is seventy feet in length by fifteen feet beam. Her burden is seventy tons. Her engines have twenty-horse power, and will keep in action, as the means of propelling the vessel, an Archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £2000.

The use of iron in ship-building is not, properly speaking, a novelty. So long ago as 1810 vessels were constructed of this material for canal and river navigation. In 1820, an iron steam vessel was constructed to ply between London and Paris, without unloading any of her cargo. This vessel is still in good condition, and has never required any repairs in her hull. In 1825, a small iron steamboat was placed on the Shannon, where she is still employed. So admirably, indeed, has this material answered, that a great part of the steam navy of the East India Company consists of iron vessels, twenty-five being now in use in India. It is calculated that not less than 150 such vessels have been launched since 1830.

The admirable fitness of an iron vessel for the African coast is obvious. There is little "wear and tear" in the hull; no necessity for caulking and coppering: there is greater lightness, less draught of water, and increased capacity. More important still, there is greater safety; for not only is there little straining if the vessel strike, but the water is kept within the compartment in which the injury has occurred; while experience shows that it is easily repaired.

The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or if necessary, double that number. One end of it will be so arranged as to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides.

The engines will be used only when it is impossible to sail. The fires will be supplied with wood obtained at Fernando Po, or the stations which the vessel may visit. Eight or nine hundred miles of coast, including nearly forty rivers, will thus be visited periodically by the missionaries.

The Committee have much reason to acknowledge the kindness of various benevolent individuals. The builder (Mr. John Laird, of Birkenhead) has added ten feet to the length of the vessel, and two feet to her breadth, at *his own charge*. The patentees of the screw have given half the license. One friend has promised all the nautical instruments likely to be needed; and another, a ship's hearth. Donations in money amount to nearly £800; leaving, however, a deficiency of £1200! Men practically acquainted with Africa speak most highly of the whole plan, and the Committee trust it will be cordially supported by the friends of the mission.

The vessel is expected to start from Liverpool the last week in October, and from London about the middle of November. It is in contemplation to have meetings at each place on the occasion.

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## A S I A.

## MUTTRA.

Mr. Phillips, writing from Agra, June 8th, gives the following description of a city thirty miles distant, to which he has subsequently removed.

Muttra, or Mathura, is a famous ancient Hindoo city, situated on the west bank of the Jumna, in lat. 27. 32. N. and long 77. 37. E.; thirty miles N. E. by N. from Agra, eighty miles S. S. E. from Delhi, twenty miles E. N. E. from Bhurtpore, and sixty miles E. from Alwar.

According to Hindoo history, it was the city of the tyrant Kans, to destroy whom Krishnu became incarnate. From real history we learn, that in A. D. 1018, Mahomed of Ghuzni having conquered Canouje, the ancient Hindoo capital of this part of India, marched to Muttra, entered with little opposition, and gave it up to plunder. He broke down or burnt all the idols, and amassed a great quantity of gold and silver, of which they were mostly made. He intended to destroy the temples, but was deterred either by the difficulty of the undertaking or by the admirable beauty of those edifices. It is said that he found in Muttra five great idols of pure gold, with eyes of rubies, each of which were worth 50,000 dinars (the dinar is 9s. 2d.). Upon another idol he found a sapphire weighing 400 miskal, and the image being melted down, produced 98,300 miskal of pure gold. Besides these, there were above 100 idols of silver, which loaded 100 camels with bullion. The king having tarried here twenty days, in which the city suffered greatly from fire and from the devastations of the soldiers, retired.

Before the British took it in 1803, it was the head quarters of General Perron, commander in chief of the Maharattas.

It is very difficult to estimate the population of any Hindoo city, for the Hindoos do not like to reveal the secrets of their houses. The average number of inhabitants in all Indian houses is ascertained to be five, at which rate, according to the returns of the surveyor, there are 48,104 inhabitants of Muttra; though Dr. Mc Rae makes the number to be 60,000, and the natives, who always exaggerate, say there are 88,000. Since the census was taken, however, the great famine has occurred, from the desolating effects of which the population has not yet recovered, so that the lowest estimate is most likely to be nearest the truth. The number of pil-

grims is very great, especially at the often recurring festivals.

The proportion of Hindoos to Mussulmans is as eight to one. The proportion of males to females is as twenty-five to twenty-two.

## DESCRIPTION BY THE SURVEYOR.

Houses 8304, shops 2173.

"Muttra is, on the whole, a poor and dirty place, containing few buildings of expensive construction. Those that have a claim to celebrity are the ancient mosque and fort, the former erected by Aurungzebe on the ruins of a famous Hindoo temple, and the latter by Raja Jeysing of Jeypore, in which there are still remains of an old Hindoo observatory. There are two modern temples worthy of mention, one built by Parukhji, and the other by Baboo Seth, both wealthy Hindoos."

Dr. Mc Rae: "The Jumna sweeps close under the walls of the city, and the side facing the river is in the form of a crescent, corresponding with the course of the river. The right bank, or that on which the city and cantonments are built, is higher than the surrounding country, and intersected here and there by ravines; but the opposite bank is flat, low, and sandy. The river is navigable at all seasons of the year, for boats of large size; and during the dry season is crossed by a bridge of boats at the lower extremity of the city. The city being built on a series of mounds and rising grounds, is situated considerably above the level of the river and surrounding country, and has an extremely fine appearance when viewed from the opposite side of the river. The whole length of the city is skirted with ghats, generally crowded with bathers from all parts of the country. It was formerly surrounded by a wall. It is a place of no great importance in a commercial point of view. Cotton is produced in abundance in the country lying between Muttra and Delhi, and salt manufactured in the Bhurtpore territory is loaded at the Muttra ghats for various parts of the country. The interior of the city is extremely filthy, the streets so narrow that in many two persons cannot pass without touching."

## TEMPERATURE.

Muttra is considered rather cooler than Agra, perhaps from the entire absence of huge stone and brick ruins which surround the latter, and retain the heat. In May, 1836, the temperature was, morning, six o'clock, 82°; noon, 89°; evening, six o'clock, 96°. Highest during the month, 98°; lowest 70°. May is the hottest month.

## SALUBRITY.

The salubrity of Muttra is equal to that of most of the stations in the upper provinces. The average mortality for five years has been among the native troops only about one per cent. per annum; among the prisoners in the jail two per cent., and amongst the Europeans of the horse artillery, including the effects of an epidemic cholera, the mortality from other diseases only amounts to little more than two per cent. per annum. The return of casualties for five years for the third brigade, horse artillery, was:—

Cholera .....	11
Phthisis pulmonalis .....	2
Small pox .....	1
Dysentery .....	8
Drunkenness .....	2
Hepatis .....	2
Remittent fever .....	4
—	—
Total .....	30

The years 1833 and 1834 were unusually unhealthy throughout the country. An epidemic cholera prevailed at Muttra in 1834, and carried off from forty to fifty natives daily. Small pox sometimes prevails during the hot winds, among the natives. There are no other epidemic diseases that visit this neighbourhood, and the place is as healthy as any in the upper provinces. There are no lakes or swamps within several miles of the cantonments, and the country is free from underwood, and therefore it is free from miasmata and pestilential effluvia.

## CENSUS IN 1835.

Villages .. .. .	1545
Landholders .. .. .	22,621
Cultivators.....	44,038
Revenue..... Rs.	1,557,280
Population .. .. .	528,395
Average number of houses in each village .. .. .	60
Persons to each house ...	5
Hindoos to Mussulmans as 12 to 1.	
Males to females as 19 to 14.	

In the neighbourhood of Muttra are several large towns, which are also places of pilgrim-

age. Brindaban has a population of 27,061. Goverdhan, Gokul, Deeg, &c., are very populous, and within a day's journey.

## RELIGION.

The Hindoos, who form the great majority of the population, are, of course, followers of the deity said to have become incarnate at Muttra, to have been nourished at Gokul, to have spent his youth at Brindaban with the milk-maids, to have lifted up the mountain Goverdhan on his little finger for seven days, and, lastly, to have killed Kans in his own palace at Muttra. Every spot in the Brij Mandle, about 168 miles in circumference, is holy ground, and therefore visited as a place of pilgrimage by men from every part of India, especially Bengal.

The Chanbees are the descendants of very learned brahmins, who knew the four beds by heart. These are, however, very ignorant, and are nothing more than monstrously fat, lazy beggars, addicted to drinking an intoxicating infusion of hemp, called bhang. These, with other religious mendicants, are estimated at 15,000. Besides these, the diseased and aged come to end their days in the holy land of Muttra or Brindaban.

The Hindoo places of worship are 190, and the mosques are 20.

Such, dear brother, is the city where I long to go and preach the gospel. There is emphatically an open door, for there is no missionary or chaplain there, and the people have ever heard us cheerfully and attentively when we have gone to preach, and also received books with gladness. I have sent Brij Lal to Muttra, where he lives in the heart of the city, distributing books, and attempting to establish a school. A day-school might be commenced at once by him, as the people are desirous of it, and he has secured the respect of many Hindoos and Mussulmans already. During a recent visit of eight days to Muttra, I preached to attentive crowds, though there was at the time a riot in the city between the Hindoos and the Mussulmans. I also preached in the church bungalow in the evening of the sabbath, to the residents of the station. They are all church people, and some of them very bigotted. I have not discovered above one or two really pious persons in the whole station. True I have not visited them all, and therefore may yet be agreeably disappointed. There is no church or chapel here, and a bungalow only is rented for divine service. Dr. Mc Rae and his lady are most excellent people. The magistrate has been very obliging in furnishing me with much of the information I have given you, and I think would assist us to establish an orphan school.

## CEYLON.

The extracts in the last Herald from Mr. Daniel's Reminiscences, in which he has given a general view of the condition of the native population around him, will prepare our readers for an enumeration, from the same source, of the principal means he has adopted for the removal of the prevailing darkness.

## SCHOOLS.

I. One of the first and most important is, *the establishment of schools*. Besides the direct personal benefit communicated to the youth of this island by these institutions, each school is generally a preaching station where the gospel is made known to men. Every schoolmaster has some influence. He has friends and relations who are anxious that he should enjoy the salary of a teacher. In order that this may be secured to him, they will often attend the sabbath and week-day services when instructions are given to the adult population. In addition to this, in many of the jungle villages a person qualified by his knowledge of reading and writing to teach others, becomes, on account of this very circumstance, an influential individual. He can read to the people government despatches; he can draw up a reply to them; he may probably assist them in many cases where without his aid they would be in a state of destitution. Hence he is often held in esteem, and at times obtains small presents from them. His school forms a place of assembly: he is expected to use his influence to induce people to attend it; and he makes known to them what they would otherwise forget, the times when their attendance is desired and expected. Hence most missionaries have found it requisite while instituting schools for the instruction of the young, to employ them as auxiliaries in making known the gospel to all who may frequent them: and it will be generally found that a larger or smaller number will at stated seasons be assembled in them.

*Difficulties.*

It is however not to be disguised that there are great difficulties in managing schools in the jungle villages of this island. These arise principally from two causes. I speak of what has occurred to myself, in the period I am now reviewing. The one arises from the little value attached by the natives to the education of their children. In Colombo, and its vicinity, where the secular advantages of education are very apparent, parents are anxious to have their offspring instructed. They thus hope that they will obtain access to situations where their knowledge will bear on their temporal welfare. But in the jungle these prospects are very remote, and the la-

hours of the field are preferred to the acquisition of knowledge. Hence after a child has been for a short time at school, on the slightest cause he is removed from it, and soon loses the knowledge he has acquired. Visitors may feel disappointed, and complain that the scholars learn so little; but whoever sees the difficulties to be overcome, may be rather surprised they learn so much. Hence it often happens, that as well in reference to children as to our adult hearers, fathers and mothers think, not that they *receive* any favour by the gratuitous communication of instruction to their young, but that they *confer* it. And as the gooroonansey is often paid according to the number he teaches, a portion of his salary has often to be distributed to them for their condescension in suffering them to remain under his care. Hence he must mind his manners among them, must do all he can to please and oblige them, or they will execute the threatened penalty of keeping their children from him, and thus diminish his salary. In one of the schools in the Hangewella district, the father of the master, in allotting his patrimony among his children, was supposed to have given a larger portion to this teacher than he ought to have received. This so enraged his relations that they kept their children from his school, by which it was reduced so low that it became necessary to abandon it.

*Native Teachers.*

Another difficulty is produced by the laziness and duplicity of the teachers. It is to be feared that many of those to whom we are obliged to entrust the instruction of children, are mere interested persons, who caring for nothing but their wages, will take every possible opportunity of neglecting their work, or performing it in the most careless manner. Hence the necessity of frequently visiting the schools, and arriving at them at an unexpected time, that they may have no security except in the regular discharge of the duties which devolve upon them. A very wise and experienced missionary, who has left the island, observed to me, "If you cannot thoroughly watch over a school, it is far better to discontinue it." This is equally the case with government schools as our own. On inquiring of a gentleman residing far in the interior, respecting an English government school, where 4000 dollars had been expended in the

erection of a school-room, and the teacher received 40 dollars per month, he assured me there were often not more than three or four children in the school. I have myself been often pained to see how little has been done; and have been compelled in several cases to discontinue schools which I had established; yet even this precaution may be carried too far. If on every appearance of deceit and negligence the school is to be broken up, we shall continually see all our efforts frustrated, and having gained a little ground, must begin *de novo*, and toil for a length of time before any salutary impression is produced. The best way is to exercise due patience as long as any hope of reaping benefit remains; and not till it appears a hopeless experiment entirely to abandon it.

#### *Beneficial Results.*

It is not however to be concluded that no good is effected by these institutions. I am persuaded that great, and what in the end will appear lasting advantages, result from them. The very fact that many of the children learn to read, puts a method of instruction, and a means of salvation into their hands, which in the end may be of infinite advantage in communicating divine truth to the mind. It affords them an opportunity of becoming acquainted with those interesting publications circulating through the country, which at a future time may issue in their saving conversion to God. The portions of holy writ, and catechisms, which are committed to memory, may by the agency of the blessed Spirit, be actively used in exciting a salutary concern for their soul's welfare, and in guarding them from sinning against God. This is not merely a subject of hope, but has in many cases been actually realized. Several who are now members of our churches, were formerly taught in our schools; and some of our most active and useful missionaries received in them the commencement of their religious knowledge. Names could easily be given, but this is not now requisite. In addition to the benefit which has been actually realized, it may be added that the instructions continually delivered before the children who belong to them, form the great and most powerful antidote to the atheism and superstition by which they are surrounded. Some time since on visiting a school established in a heathen village, after examining separately the different classes, I called them all around me, and put, as nearly as I can recollect, the following questions, and received the subjoined answers. "Who made you?" "God." "Who made all things?" "God." "Who preserves you, and gives you health and every blessing?" "God." "Ought you to worship this God?" "Yes." "Besides the eternal God ought you to worship any other God?" "No." "Should you worship false gods what will happen to you?" "We must

go to hell." "Have you not sinned against God?" "Yes." "What is sin?" "Disobeying God's commands." "Does God see your sins?" "Certainly." "What do your sins deserve?" "Hell." "What has Christ done to save sinners?" "He died on the cross." "Where is Christ now?" "In heaven." "How must you obtain salvation?" "We must pray for it." "How must you pray?" "With all our hearts." "In order to be saved what must you do besides praying?" No answer. "But suppose you pray for salvation, and continue to do wicked things, will God pardon your sins?" "No." "Then must you not forsake your sins?" "Certainly." Now the very knowledge implied in these facts entering the minds of children,—not one of whom probably a few months previous had an idea of the kind, and whose ideas were of a most opposite nature,—is a very hopeful circumstance. It may be that many of them have uttered as words of course, what they have learned from their catechisms, and yet do not believe. But still, no one can tell how beneficial this knowledge may be at a future time. What is now uttered without consideration, may at no very remote period become topics of consideration. What are now objects of speculation, may at length be objects of faith. Things which do not influence now may hereafter exert a pervading influence both on themselves and the families in which they dwell. And since "faith cometh by hearing, and hearing by the word of God," the very rudiments of that faith which will lead them to Christ and save the soul, may thus be deposited in their hearts. Most of us can recollect how religious truths which were taught us in childhood and infancy, though for a season they remained like seed buried in the earth, at length became active and brought forth fruit to life eternal. And what has been effected for us in England, may be effected in the youth of Ceylon.

While residing in this part of the country there were six village schools established. Two at Hangwella, one at Weilgama, one at Dadigama, one at Dalawatoo doowa, and one at Bomeria. One of the two at Hangwella was a female school, which was commenced on the recommendation of C. R. Buller, Esq., Government Agent, who previous to his leaving the island contributed six pounds for its support during the first ten months of its existence. He hoped that some benevolent persons might feel so interested in it, as to render it permanent aid; but as no one, either native or European, saw fit to second his efforts, on the expenditure of the money deposited by him, it was discontinued for want of funds.

#### TRACTS.

II. A second method to which we have had recourse in order to communicate religious instruction, is the *distribution of the word of God, and suitable tracts which unfold the*

*the truths it contains.* This island is now in a very different state in reference to this mode of benefitting its population to what it was twenty years ago. Not only have the scriptures been carefully translated, but a multitude of small books, in the different languages spoken in it, have been prepared, as far as the writers have been able, in the most idiomatic style, to make the life-giving doctrines of the gospel intelligible to all around. These tracts contain almost every topic connected with the common salvation. The existence and perfections of the eternal Jehovah; the folly and wickedness of idolatry; the nature of acceptable worship; the sin and danger of men; the sufferings and death of the Lord Jesus Christ, and the way of salvation by him; the resurrection of the dead and the final judgment, with many other topics of a similar nature, are largely and variously discussed in them. Wherever I travelled I took some of these publications with me. On entering a village, or when meeting travellers in the road, I almost always inquired whether they could read; and if their answer was satisfactory, after ascertaining by conversation, what was most suitable for them, a book was offered, and they were told to take it home and read it, and to lend it to their neighbours, that they might read it likewise.

It is, I know, objected by some persons, that since many make no use, or a bad use of them, it is a vain expenditure of time and money to prepare and distribute them. That some rude fellows of the baser sort do occasionally abuse them we have had ocular proofs. In the most insulting manner have I seen them received, and torn in pieces before my face. But the conclusion that we should not circulate them, is only the popish objection revived, against the indiscriminate reading of the scriptures; and may be disposed of in a similar manner. Indeed, what gifts both of God and man, will not the wicked abuse to their present and future woe? The air of heaven, the food they eat, the raiment they wear, their mental faculties, the comforts of life, the death of the Saviour, and the proclamations of the gospel, are daily awfully abused, to the eternal and aggravated destruction of their abusers. Jesus himself was sent for the fall and the rising again of many in Israel, and for a sign which should be spoken against. But on this account are we to be deterred from a proper attention to our bodily and intellectual welfare? Because food may minister to gluttony, are we not to till the ground? or since the gospel is to those who perish a savour of death unto death, ought it not to be preached? And though men may cast our tracts away, may convert them into refuse paper, or trample them under their feet, we are not to withhold them. They carry the message of mercy, the tidings of a Saviour, into places where no missionary has ever penetrated; and if only one soul should

by them be savingly converted to God, it will be a rich indemnification for all the labour expended in writing and distributing them. Several instances of this kind have come to my knowledge in this island; many more the great day of God will reveal. It was my happiness to put hundreds of them into circulation in the district where I resided, and the reaping as well as the sowing time will assuredly arrive.

#### PERSONAL INTERCOURSE.

III. After all, it must be confessed, that multitudes, the great majority of our jungle population, are unable to read tracts, and hence the great method which was tried to make known the gospel, was *personal intercourse with the inhabitants of the different villages which were visited.* The difficulty, the almost insuperable difficulty of assembling persons in places where there are no schools, has been already mentioned. Now as we had on an average only schools in five of the above mentioned villages, and as our range of labour extended to forty, it is evident that some other method, besides public preaching, must be used. I found it, therefore, necessary to follow apostolic examples, and to preach not only publicly, but "from house to house." In addition to this reason for thus acting, this domestic preaching appears peculiarly suitable to the state of the district to which attention is now directed. Its inhabitants are in many places thinly scattered, and till a considerable interest is excited it cannot be expected they will go far to hear God's most holy word. They are likewise so enshrouded in darkness, many of them are so low in intellectual culture, that to make them understand a public discourse appears next to impossible. But by sitting with them in their own houses, or near their doors, you can engage them in conversation, can feel whether they comprehend what is addressed to them, can hear their objections, and reply to them in a manner which a stated sermon does not admit. Probably they will really understand more in a conversation of ten minutes, than they could by listening to an uninterrupted discourse from the pulpit of forty minutes, or an hour. In this employment I have sat near them, while they have been occupied in weaving their mats, or forming their pots and pans, or grinding their nat'hery, or pounding their paddy, or winnowing their corn, or bathing their children, and directed their attention to the great things belonging to their peace.

#### *Modes of address.*

My mode of address, accordingly, was various. At times I began in the following manner. "What are you doing?" "We are working for our support." "Very good, we must do so, or we cannot obtain it; God has commanded us to labour for our daily

food. But we have immortal souls; they are of infinite value. Our bodies must soon die; but our souls can never die. After death we can derive no advantage from worldly things. Our gardens and houses, our money and clothes, will be enjoyed by others, when we can no longer enjoy them. But our souls must dwell for ever in all the torments of hell, or the glories of heaven. Are not these things true?" "Yes." "Then will not every wise person seek deliverance from the unutterable pains of hell, and an entrance into heaven?" "Certainly." "Now you may all obtain this salvation and glory. God has in great mercy provided a way, in which, if you seek these favours, you will assuredly find them." I have then explained to them their sinful state, and the way of salvation through Jesus Christ, and exhorted them without delay to begin to seek it.

At other times I have said, "What is your religion?" "We are Buddhists." "Do you go to your Pansils and Viharas, and worship Budhu?" "Yes." "Do you know who made you?" "No." "Do you know who created the heavens and the earth?" "No." "Some Being must have made all these things. Now look at this house, or this umbrella, or that wangedia (rice pounder), can these things make themselves?" "No." "If any one should come near to you, and tell you he made himself, would you not think him a fool, or a liar?" "Certainly." "Then if any person should say this world, and that sun, and the ocean made themselves, he must be a foolish man, and speak lies. Now some great and all-powerful Being must have created all these things, and that Being is God. Him alone you ought to worship. But you pray and make offerings to Budhu. Can he hear your prayers and see your offerings?" Sometimes they would declare he could. I then said, "This is a strange thing, for though I have been often at Pansils and Viharas, and seen Budhu, he never could hear when I was there. If he can hear, or do any thing, I should be glad to be informed. Is not Budhu's image made of clay?" "Yes." "But a dumb image made of clay can do nothing." I have occasionally produced a small image before them, and said, "Do you know this?" "Yes." "Who is it?" "Budhu?" "Look at it; it has eyes; can it see?" "No." "It has ears; can it hear?" "No." "It has a mouth; can it eat?" "No." "It has hands; can it handle?" "No." "It has feet; can it walk?" "No." "Then what good can you obtain from worshipping a clay, or wooden, or brazen image which can neither see, nor hear, nor walk; which has neither breath, nor life, nor strength? As for the soul of Budhu, it cannot help you. This you say has seen Nirwane, and therefore, like an extinguished lamp, is quenched, and has no existence. But the true, the only living God can do all

things; as I shall show you. Look at this house. Some one must have built it." "Certainly." "But every body could not build it. That little child could not build it." "No." "That woman could not build it. He who formed it must have been a strong and skilful person." "Certainly." "Very good. He who built this house could build another." "True." "Then the God who made this world, and all it contains, can do every thing. He can kill, or make alive. He can wound and heal. He can send out hell, or take to heaven. No one can stand against him. Ought you not therefore to seek to please this God?" "We ought." "But if you worship false gods, or images, he must be very angry with you, for you thus disobey him, which is sin. You rob him of his glory, and give it to another; and he must punish you for your sins unless you repent, and turn to Him, and seek salvation through Jesus Christ. But though he could punish us, he wishes our salvation. He sent his only begotten Son to save us, and bring us to heaven. He willingly came into our world, and was born and suffered on our behalf. He died on the cross, shed his own precious blood, that we may be forgiven, and enter heaven. Oh, forsake your idol worship, and turn to the living God, through Jesus Christ."

It is not an uncommon thing to hear them say, we worship both God and Budhu. In this manner they think they are certain of obtaining security. Thus one day, while speaking to a number of persons on the necessity of their forsaking dumb idols, and turning to the living and true God, a Vidahn-Arachy said,—“Some persons say that God ought to be worshipped, and others Budhu; but I have found out the true way, I worship both God and Budhu.” Statements of this kind are in harmony with their religion. Budhu taught that while all truth was to be found in his system of instruction, some truth was to be found in all systems of religion; wherefore though he was to receive supreme worship, the founders of every other system might receive subordinate honour. They likewise agree with the manner in which idolaters in ancient times were willing to receive the Christian religion. They had no objection to admit it in partnership with their own. Christ might have had his image erected in their Pantheon, and received their homage in connexion with their own deities. But when they understood the uncompromising nature of his claims, and that he demanded the abandonment of every other God, and the exclusive worship of the true and living Jehovah, they not only rejected his gospel but persecuted unto death its messengers. In like manner if you will allow that Christianity is good for Europeans, and Buddhism for the Singhalese, you may meet with their approbation; but when their system is denounced as false and ruinous, and the claims

of the eternal Jehovah are set before them, they are frequently filled with the fiercest rage, and would, if they dared, vent it on those who are seeking their salvation. The missionary who would be faithful to God, and would not have the blood of souls upon him, must at every risk decidedly tell them, that there is only one true and living Jehovah, the creator of the heavens and the earth; that all other beings who are called gods are lying gods, who can neither help nor save them; that they all must be abandoned, and that their Maker, Preserver, and Judge, through Jesus Christ, must be alone worshipped.

#### *Treatment received.*

The treatment received by us in these visitations of mercy has been different. In general it has been respectful. They have handed us a chair on entering their houses, or if they had no chair, they have spread a mat on a bed, or a mortar, and bade us sit down while they listened to what we had to say. Occasionally they have given us an orange, or a cocoa-nut to refresh us, if we have appeared weary. At other times—and this has been the case more especially among young men—they have ridiculed our message, and laughed at what we have said to them, bringing the most absurd and foolish objections against Christianity, and the most laughable arguments in favour of their atheistic idolatry. Sometimes while speaking to them in their own houses, they have run away to prevent us continuing our address; and in a few instances the most abusive language and insulting mode of address have had to be endured. In one case the master of the family ordered us to leave his house; on which, wiping the dust from my feet, I departed.

Having traversed the whole or part of one village, we have frequently on the same day gone to another, and in similar methods have tried to make known to its inhabitants the unsearchable riches of Christ. This was our continual employment; and when it is considered that six, eight, ten, and sometimes twelve hours every day, except Saturdays, were devoted to these employments, either in actual labours, or journeyings to effectuate those labours, it will be manifested that no small degree of effort and patience was required for such a work. Saturday was usually employed in preparation for the Sunday, in visiting different cottages in Hangwella, and in a prayer-meeting for the blessing of God to rest on our labours.

#### *Travelling.*

It must be borne in mind, that the roads to most of these villages were of such a nature as to forbid the use of a bundy. Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is

difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet shod. In some places we have had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us: in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and as there was no fence or rail to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the break. Providentially no serious accident befel me, though the effects of the jar were felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance which took place at the mansion of a gentleman high in rank and influence, whose name I shall not mention, such a shelter was never denied us. On that occasion we went to another village, and slept in an out-house along with some cattle. While lodging at native houses, we partook of such refreshments as the family or bazar could afford us, and having commended ourselves to God, found Him always ready to protect and refresh us.

One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who have lived in the neighbourhood, have thus heard of the great salvation. Many of them probably would never have had this topic revealed to them had we taken other modes of conveyance. In these situations we have often thus began to speak to them. "Where are you going?" "We are coming from —, and going to our village." "Can you read?" The general answer has been, "No." "This is a grievous thing, since if you could, you might obtain good instructions from the books we should give you. But you can pray. Do you pray?" "Yes." "To whom?" "We pray to God." "To what God?" "To Kattaragamo-Deviyo—to Patini-Deviyo, and other gods we pray." "Indeed! but these are not the true God, the ever living Jehovah, your Maker, Preserver, and Judge. To him alone you ought to pray. Kattaragamo-Deviyo is a dead man; while he lived he was a great warrior; but now he is dead. Can dead men help us? Are not little children wiser than persons who worship these false gods? When the mother or father is dead, the child does not seek support and food from his dead parents, but his living relatives."

"Yes, we know it. When parents are gone they cannot help their children; therefore those who are living must take care of them." "This is very true, and yet you pray to such dead men and women as Buddhu, Kattaragma-Deviyo, Pattini-Deviyo, Udeyni—and others. What use is it to seek their aid?" "But do you not seek salvation by Christ?" "Assuredly." "But you tell us that he died. Now if you seek salvation from one whom you acknowledge died on the cross, why may we not solicit help from those who though once living are now dead?" "We certainly seek all the blessings of salvation from Jesus Christ who died for us; but he is risen again, and sitteth on the right hand of God, where he ever liveth and reigneth for our salvation. All power in heaven and in earth is committed into his hands. From thence he will come again to judge all mankind, and we each of us must stand before him. The true and ever living Jehovah requires us to honour and glorify Christ. If we receive and obey him, he will conduct us to heaven; but if we reject him, he will thrust us down to infinite misery, where we shall have to endure God's wrath for ever and ever. Wherefore, repent of your sins, forsake your idol gods, and turn

to the true God, through Jesus Christ; then will he receive you, and make you happy for ever."

Such are specimens of the kind of conversations held with these jungle people. Other topics would be introduced, as time and opportunity, with the different characters of those we met, required. It must be recollected that not only Buddhist idolaters dwell in these parts, but many papists who are clinging to their delusive errors; and a considerable number of Mahometans, who though worshipping one God, reject Jesus as the only Saviour. To them *different* topics and modes of illustration were required, still however keeping in view the great object of a missionary's work—to preach Christ crucified to the Gentile and the Jew; to the bond and the free.

In detailing the above things, it must be considered as our intercourse took place in an entirely different language to that in which this narrative is written, a difference of idiom and phraseology must have been often required, but I have endeavoured to maintain a strict accuracy in reference to the ideas which were attempted to be communicated.

We reserve for another month the sections relating to public preaching and the administration of Christian ordinances.

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## WEST INDIES.

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### BAHAMAS.

The following is the continuation of Mr. Capern's account of his recent tour among the out-islands, the commencement of which was given in our last number.

Being desirous of completing my visits to the islands before the rainy season set in, having spent a week with my family and people, I left again for Rum Cay, though at the time of my leaving Mrs. Capern was under medical care, suffering from congestion of blood on the lunge. On my passage to Rum Cay, I was afflicted with diarrhæa, which for thirty-six hours made me feel extremely unwell, and caused some painful apprehension as to the issue.

I found the state of things at Rum Cay on the whole pleasing, especially on the south side, the leader at which station is a most excellent man,—a man whom the Africans fear and respect, as I was assured by one of the white inhabitants, more than they do all the magistrates on the island. Here I found Mr. M'Donald, whom I had sent to see what

the state of the schools was; and was gratified and thankful to hear the friends speak of his labours in such commendatory terms.

The Sunday-schools were in a prosperous state, and soon I trust we shall have two day-schools there. We have a young woman from the island with us at Nassau, in course of training with a view to the opening of a girls' school there.

On the north side of the island, the leader greatly needs some one to assist him, as the people do not as they ought feel his authority. This lack I trust we shall soon be able to supply. I baptized here thirty-two, and obtained 170 signatures to the Temperance Society.

The next island visited was St. Salvador. Here two new churches were formed, one at Ben Lomond, consisting of eight members,

and the other at Lucky Mount, consisting of twenty-three members. There was a visible improvement in the state of things since my last visit. The leaders, as desired, had met once a quarter at the different stations, to promote brotherly love, and a revival of the work of God, and great good had been done thereby. The churches had evidently been growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Sixty-four persons were baptized, and upwards of 200 joined the Temperance Society. There are sabbath-schools at all the stations.

From St. Salvador I went to Governor's Harbour, Eleuthera, and in going thither experienced a most providential deliverance from a watery grave. There came down a thunder storm upon us, during which our little vessel sprung a leak, so large that we should not have been able to keep her afloat had not an invisible hand immediately filled the leak with sea weed, and so prevented the rush of water. The extent of our danger we were not aware of until we got into harbour. Here things are in a better state than they were at my last visit. Five were baptized; others were desired to continue longer as inquirers.

Mr. M'Donald is about to go thither to open a school on the British system, the people engaging nearly the whole of his support.

On the whole, the state of our churches in the islands is such as to demand fervent thanksgiving to God, and to warrant the liveliest hopes as to their future prosperity. They will increase, I am fully persuaded, in knowledge and Christian character. We shall be able, if God should continue health and strength, to visit them more frequently, which is most desirable.

One thing we shall greatly need, will be a

small vessel of our own, seeing that we are beginning to employ native agents, who will have, after staying for nine or twelve months on one island, to be removed to another; and seeing too, that either brother Rycroft or myself will be continually travelling.

Our friends here are unanimous respecting the getting a vessel, and will cheerfully contribute what they can towards the building or the purchase of one; but with all that could be got, not one half of the money could be raised here. Still, so important do we consider this to the interest of the mission, that we would become responsible for one half of the amount required. Brother Rycroft and self have concluded that it would be desirable to get a schooner large enough to go as far as St. Domingo with; an island which we are planning, in connexion with brother Littlewood, to visit as soon as things shall have become a little quieter there. The costs would not, in that case, be under 800 dollars, £166 13s. 4d.

Were a vessel to be obtained, I am full of hope that there would be no additional expense to the mission in keeping her seaworthy, as we should be almost sure of getting freight for her at all the islands. We are decidedly of opinion that having a mission vessel would facilitate all our movements, and increase the efficiency of this station.

Pray, dear sir, submit this to the consideration of the Committee, and inform us, as soon as convenient, if we may draw for a moiety of the above sum, if we should find that so much should be required.

P.S. Since the beginning of March, or from the 8th of March to the 1st of June, I must have sailed at least 1700 miles, baptized 128 persons, held about 100 public services, and obtained 700 signatures to the temperance pledge.

## GRAND CAY.

Mr. Littlewood writes thus from Grand Cay, May 15th, 1843.

Through the blessing of God we are going on, I hope, prosperously; many are awakened to a sense of their dangerous condition, and are, I trust, anxiously seeking a change of heart. Throughout the station an increased desire is manifested to listen to the word of eternal life; our houses of worship are well filled, and some are densely crowded. It is encouraging to witness so many of our young people abandoning their vices, and avowing themselves on the Lord's side. At the same time there are some whose inconsistencies we deeply lament, who having named the name of Christ, have indulged in iniquity. Yet we have reason to believe that the Lord is with

us in deed and in truth, and can unite in saying, that he hath done great things for us, whereof we are glad.

The first sabbath in April was a day long to be remembered by many. In the morning we had our usual service. The words, "He that hath my commandments, and keepeth them, he it is that loveth me," were chosen as the basis of a discourse; at the same time the candidates, thirty-three in number, were seated around the baptism, which was to all a solemn and imposing sight. During the service, the presence of the Lord was richly enjoyed; a heavenly influence pervaded our breasts, and that peace which passeth know-

ledge filled our hearts and minds. My dear wife was one of the number, which added to the interest. She had from an early age obeyed the injunction of her divine Redeemer in commemorating his death, but had not till a recent period felt the importance of following him in this ordinance. After being convinced of her duty, her language was that of the Eunuch, See here is water, what doth hinder me to be baptized? She regards it as the happiest, the most blessed day of her life. In the afternoon we again assembled, to partake of the Lord's supper. We received the persons baptized, and six others, who had been previously baptized, thirty-nine in all, into the church in the usual manner. Oh that we may all at last sit down in the kingdom of glory with our heavenly Father!

In the early part of the week I left home for Salt Cay, as I had proposed baptizing there on the coming sabbath. Many of our friends accompanied me to enjoy the season, and many more followed on Saturday, but the wind setting in from the north, made us exceedingly uncomfortable respecting their safety. By the time they had arrived the sea had arisen to an alarming height, and broke furiously over the reef, but through the good providence of God, a few boats only were slightly injured. The anticipations of all, I hope, were more than realized. Before sun rise on Sunday morning many were seen hastening to the dock where the solemn duty was to be performed. In a short time nearly all the coloured population had assembled. In a short address, we endeavoured to impress upon the minds of all the nature and importance of the new birth, and in the interim of singing we immersed twelve of our sable brethren and sisters. The most perfect order, attention, and respect was paid by the whole congregation, and I trust many will be led to serious reflection. I returned to Grand Cay, and spent the next sabbath there. Having determined to visit the Caicos, I thought it advisable to take my dear companion with me for two objects, that she might be of service to the cause in many ways, and also that her health might be established, which I think has been effected. She says she was never better in England than she is at the present time.

We left Grand Cay about twelve o'clock at night, in a small boat that was literally crammed with passengers. The wind being in our favour, we had a nice run to the second settlement, Bottle Creek, where I found things on my previous visit in a dull state. I met with brother Armstrong here, whom I sent six weeks before to visit all the settlements on the Caicos, and examine candidates for baptism, and report to me when I came down the misconduct of any. The same things over which I had to mourn the last time, afflicted my soul this. Many of the members appeared quite cold in reference to religion; the leaders I

was obliged to exclude from their office, and appoint new ones. There were some, however, of whom I had a better hope, and after a close examination, eleven were admitted into the church by baptism, and three by examination.

After a few days here, we left by water for the Kew settlement. We landed at Whitby, and long before we reached the shore, we saw many of our dear people, who had walked several miles to give us a most hearty welcome. So desirous were they to show their love, that they ran into the water to meet us, dragged the boat to the beach, and carried us ashore that we might not wet the soles of our feet. They had horses already saddled for us, upon which we mounted, and rode to Whitby. We held meeting immediately, and after the necessary examinations, and hearing brother Armstrong's report of six, we baptized them in the open sea: a few others were received. We enjoyed largely the presence of the Lord. As each was immersed, our friends sang the chorus, "Praise ye the Lord," &c. A heavenly smile irradiated their swarthy faces, as they attested their desire to follow their Lord and Master.

With our hearts filled with the presence of God, we mounted our domestic animals, and started for the Kew, six miles distant. The road was exceedingly rugged; though the dear people had done all they could to render it both safe and comfortable, it would be thought impassible in England. Our horses being used to the path, and through the providence of God, we reached there in safety, and were highly gratified to witness the joy and delight of this unsophisticated people. Evidently much preparation had been made against our coming. The house in which we were solicited to remain was remarkably clean and neat; the sides and floor made of mud nicely whitened, the roof covered with the palmetto leaf. The person who resides here, when in bondage, was cruelly treated. Often has she been compelled to stand upon one foot from morning till night, mending clothes, almost naked, and without any food or water to gratify her tyrannical mistress. "Ah," she said, "massa, me never tink me be free, but de blessed Saviour has made me free indeed, tank my good and kind Lord." Her language in sentiment to us was like that of Lydia's to the apostle, "If ye have judged me to be faithful to the Lord, come into my house, and abide there;" and she constrained us. And though she could offer us but a straw bed and pillow, the good feeling with which it was presented made up for all that was lacking. We stayed here eleven days, and held service every night and morning, and frequently during the day. The last day we were there, we had interesting services at the laying of the corner stone of a small chapel. This was done by my dear wife. It is to be built of rock, the dimensions are

thirty-six by twenty-four in the clear. I hope I shall be able to raise it without using any of our usual income. Having no horses at hand when we left, we were obliged to walk to Whithy. We slept here one night; early in the morning we started to walk about four miles, to take the boat in which we were to sail to Lorimers. About forty of the friends came from the Kew to see us off. Some brought fruit, others fowls, and one brought a pig. Amongst them were old men and women, mothers with infants in their arms, and when told they would be tired by carrying a large box or any part of the luggage, they replied, "O no, massa; we would not mind carrying you and missa on the top of it." After reaching the boat we sang the parting hymn, and commended each other to God's fatherly care, and bade one another farewell. The wind being against us, we did not do much. At sun set, being off at Mr. Covelie's place, we determined to go on shore for the night. A part went, but the sea breaking furiously over the reef, the boat half filled with water, and was nearly swamped. The sailors returned, and said they would never run such a risk again. We on board sailed till we came to Ferguson's Cut; here we laid till day break, when the men attempted to get the craft inside the reef, but unfortunately the current and tide together carried us on to it. After trying about two hours to get off, but could not succeed, Mrs. Littlewood, myself, and little boy, and two others, quitted her, and were put on shore: we had a shipwrecked sailors' appearance, but made the

best of our case. Seeing a house on a high hill, we made for it; here we met an old man and two Africans. With them I found a few sweet potatoes, which I roasted, took a drink of water, and had morning prayer. Finding the craft could not get off, we started to walk to Lorimers, ten miles, the sun beaming upon us with melting power, as we walked through the thick bushes which prevented a free current of refreshing air. We soon fell in with our friends whom we put on shore the previous evening. They brought with them a bottle of milk, and some sugar cane, which was very acceptable. My dear C. felt much fatigued the last part of the walk; but the Lord helped us, and we accomplished our object, and though I was taken very ill afterwards, I was soon restored. The sympathy and kindness of the friends consoled us. We stayed here more than a week, and had some precious opportunities. The sabbath was a peculiar day of happiness. Early in the morning twenty-two were conducted to a creek, where they publicly avowed their love to Christ by being immersed in the peaceful stream. Several others were received, some of whom were baptized many years since. I had also the pleasure of commencing a day-school here. I hope the people will pay the teacher's expences. I have engaged him for two months, and I have promised to see him paid for that time.

From this place we had a pleasant sail to Grand Cay, and to our satisfaction found the cause going on remarkably well.

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## NORTH AMERICA.

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### CANADA.

Mr. Landon, who has been labouring for some time among the Tuscorora Indians, transmits the following account of a recent visit to the Mohawks. Our friends in Canada, under whose direction he has acted, express the highest opinion of his fitness for the work in which he is engaged, and are anxious that he should receive a permanent appointment as missionary to the Indians inhabiting that district.

Our Indian mission is assuming an appearance of deeper and deeper interest, and it grieves me that we cannot enter at once, and fully, into the work.

About two weeks ago a respectable looking Indian called on me here, and said he had been sent by a great chief of the Mohawks,

two inferior chiefs, and other individuals to the number of eleven. That they wished me to visit them, and bring my interpreter along. Their settlement is seven miles from this place, and about five from Tuscorora. Accordingly I went there in the afternoon of the next sabbath, having spent the morning at

Tuscarora. I preached to them from 1 Tim. i. 15. After the sermon, the great chief, whose name is Walker, was introduced. He said he wanted a long talk about things so important that he could not think of being limited for time. He inquired if I could not visit them some day in the ensuing week at an early hour, that, if necessary, we might talk all day. Having understood that some of them had been connected with the Methodist mission, I engaged Mr. Winterbotham to accompany me next, which was last Friday. We met under a tree. Their number was about twenty, all, or nearly all, most respectable looking Indians. They first wished me to read and explain the address of the Tuscaroras to the governor, and his reply; also the editorial remarks which preceded them in the *Register*, of which they had heard some confused account. They then wished to know what steps we had taken besides, to secure their rights with the government. This I carefully explained, introducing it with a brief account of the manner in which I first became acquainted with their situation, assured them of the deep interest felt for them by many good friends, as well in Britain as in this country, and concluded by encouraging them to look upon their homes on the west side of the river as now safe, if they remained true to themselves. They made very particular inquiries about our intentions at Tuscarora, and especially about the boarding-school; expressing an earnest desire that such a thing might go into operation, and that they might be permitted to share in its benefits. The principal chief concluded the conference by giving me a sketch of the history of their religion. He observed, that 113 years ago a minister first came among them, and from that time their nation, the Mohawks, had been considered, and had considered themselves Christians. But 100 years' experience was proving to them that the new religion was no better than the old. It did not restrain the people from any sort of wickedness, "not even," said the old man, "from the heastly sin of drunkenness, under the effects of which our people were melting away like the snow in spring. Twenty-one years ago," he said, "one of their warrior chiefs, alarmed at the rapid work of death from drunkenness among their people, and hearing that the Methodists

had a religion that would change the heart, had induced their preachers to come amongst them. They had done much good; many had been reformed. But they did not go far enough. They wanted instruction for their young people. They wanted them taught to work and to trade like white men. The Methodists kept a school at the mission, where a few children were taught imperfectly to read. But it was of little use to them. Their habits were not changed, and in a few years after leaving the school, they were only able to read in their own language, in which they had no books, not even Testaments, except in small numbers. Finally, he expressed a great deal of gratitude for what we had done and attempted for the Indians, and begged that I would preach for them on sabbath afternoon, which for the present I have declined doing on account of the contiguity of the Methodist mission. Many of these persons wish to be baptized, and admitted to the church. To this I have only replied, that unless we are convinced that their desire originates in enlightened, scriptural views, we cannot receive them. I am told that Walker is a man of great consideration among them; that having his influence we would be generally received by the numerous tribe of the Mohawks.

Several miles below Tuscarora there is also a new opening among the Delawares. They are making many inquiries about us. Their principal chief has had several interviews with Johnson on the subject of religion, and is desirous, I am told, that we should come among them, provided we will persevere, and not forsake them as the churchmen did. The Cayugas are increasingly anxious that the preaching should be continued among them, and many of the pagans would be among the hearers. In short, it seems to me that the whole Six Nations are in an interesting state of inquiry. They have entirely lost their confidence in their former guides. They are struck with admiration at our disinterested interference with the authorities for their good, and they are looking towards us for instruction and protection. And in return, what are we doing? You know from what you saw, that to abide among them a night, would be to expose one's health. But to go from Brantford and return, occupies so much of the day, as to leave but little time for action.

#### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Wotton under Edge, for a box of books, for Rev. John Clarke; to Miss Eley, of Wotton under Edge, for a box, containing a microscope, a compass, books, &c., for the same; to friends at Camberwell, for a box, for the same; to a member of the Baptist Church, Spencer Place, for a number of Magazines;

to Mr. F. Nicholson, of Plymouth, for a series of the "Patriot" newspaper and magazines; to the Rev. R. Pengilly and friends, at Newcastle, for a parcel of books, for the Theological Institution, Jamaica; to friends at Liverpool, for a parcel of books, for Mr. D. M'Donald, of Nassau; and to Mrs. Risdon, of Birlingham, near Pershore, for a parcel of outfit articles.

LETTERS RECEIVED FROM MISSIONARIES.

WEST INDIES.

JAMAICA.—Yallahs, W. Nash, July 12.—Port Maria, D. Day, August 2 and 5.—Spanish Town, W. Hume, June 15, July 13; T. Dowson, Aug. 1.—Falmouth, W. Knibb, July 6 and 10.—Lucea, E. J. Francies, July 16.—Brown's Town, John Clark, July 18.—Savanna-la-Mar, J. Hutchins, June 17.—Stewart Town, B. B. Dexter, July 11.—Gurney's Mount, E. Woolley, July 8.

BAHAMAS.—Nassau, W. Rycroft, July 1.

WESTERN AFRICA.—Dr. G. K. Prince, at Bathurst, on the Gambia, July 24. All well.

NORTH AMERICA.—Montreal, J. Girdwood, July 27.

TRINIDAD.—Port of Spain, G. Cowen, July 15, August 2.

CHINA.—Hong Kong, D. J. Macgowan, April —.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1843.

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.	
Brewer, Rev. R.....	1 0 0	W. D. H., for Africa..	2 0 0	Contributions.....	5 18 1	Juvenile Association .	3 5 6
Chandler, Mr. John.....	0 10 6	Islington Green—		Sunday School, St. An-		drew's Street.....	3 1 2
Freeman, John, Esq.,		Miller, Mrs. W. H.,		Do., Chesterton.....	6 6 4	A Friend, for Africa .	1 0 0
Milbank.....	5 0 0	Collected by.....	1 12 10	A Friend, for Africa .	1 0 0	A Friend, by Mr. G.	
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Anonymous, by do.....	1 0 0	<b>BERKSHIRE.</b>					
Fayne, Mrs., Penton		Wallingford—					
Row, for Sanscrit Ver-		Collections.....	9 5 0				
sion of Old Testament	2 0 0	Contributions.....	14 0 0				
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sion of Old Testament	5 0 0	Wokingham, on account	15 0 0				
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<b>LONDON AND MIDDLESEX</b>		Cambridge—					
<b>AUXILIARIES.</b>		Collection, St. An-					
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# THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1843).



BAPTISM AT MALDEN, JAMAICA.

## BAPTISM AT MALDEN, JAMAICA.

THIS month we present our readers with a representation of a Jamaica baptism. It is not the same scene as that portrayed in the beautiful oil-coloured print published by Mr. Baxter, which is now ready for delivery, but one on a smaller scale, and of more recent date. This took place at the new village of Malden, in the parish of St. James's, on the twenty-ninth of April, 1843. Ten persons were baptized, on this occasion, by Mr. Picton of Bethlephil; the other parts of the service being conducted by Mr. May of Bethsalem, and Mr. Dendy, the pastor of the church at Salter's Hill, of which Malden is an out-station. Of the persons baptized, three were natives of Africa; two men who were Coramantees, and one woman from the Eboe country. The others were born in Jamaica. They had all been in a state of slavery, though now, it is believed, they are released not only from bondage to man, but also from the bondage of Satan. Near the spot was the residence of Mr. Charles Bernard, a deacon of the church at Salter's Hill, who in 1841 visited England with his pastor. He purchased the place when he obtained his freedom, and named it "Happy Land;" but a happier land has since received him, we trust, he having taken cold on his return from England, and died.

## A S I A.

## CALCUTTA.

When Mr. Leslie sailed from this country at the close of last year, it was left to him, in conjunction with his missionary brethren in Calcutta, to determine whether he should return to Monghyr or occupy some other sphere of labour. The necessities of the church assembling in the Circular Road, bereaved of its pastor by the death of Mr. Gibson, rendered it desirable in the judgment of all, that he should continue at least for a time at that station. After preaching there a few weeks he was invited by the church to take the oversight of them; permanently: but, having a strong preference for the kind of work to which he had been accustomed in the country, he was at that time unable to decide. Last June the application was renewed; and a unanimous and pressing invitation to the pastoral office, signed by all the members resident in Calcutta, with the missionaries and their wives, was laid before him. This he has accepted. In writing, on the 31st of July, after mentioning this fact, he says,

I am glad to say, that though there has not yet been any addition to the church, there has evidently been an increase to the congregation; and I hope things may go on well. Dr. Yates certainly could not go on with his translations and preach too. Neither his health nor his time would permit this. He has, however, engaged to preach once a month, and even oftener, if my health or other circumstances should require it. Hitherto I have been well; and I have not only for the most part preached twice on the sabbath, once in the week, and presided at the prayer meeting, but have often preached twice, and

sometimes thrice a week, in Hindoosthane, to the natives by the road side. I hope that the committee will still consider me as one of their missionaries. For the heathen I left England; and were the pastorate at Circular Road to prevent my preaching to them, I should certainly deem it my duty to give up the former and confine myself to the latter. I shall not now, however, be able to perambulate the country as I did formerly, and this I assure you is to me a piece of self-denial. I will, however, try to get away in the cold

season for a week or two, that I may have a little taste of my old employment.

All the missionaries are at present well. Dr. Yates was poorly for a week or two recently; Wenger was laid up with a sharp attack of fever; the same was the case with my little boy, and I myself had a very severe but short attack of dysentery: but we are all now pretty well again. It is now the rainy season, and many of the people are sick, and not a few have died.

A more recent letter has been received from Mr. Thomas, dated August 9th, in which he says,

You will be pleased to hear that brother Beddy has baptized two more converts, both, I think, Europeans; he has several native candidates. Brother Singhie has likewise baptized two persons, one a European; he also mentions several native candidates. At Dacca appearances are hopeful, but our brethren have to labour on without evident fruit. The certain loss of all apparent means of support is a terrible obstacle, and we need not wonder at its potency in keeping back from a profession of Christianity; but this

will give way, and before many months elapse I expect we shall have to report baptisms taking place at that station.

The missionary brethren are, generally speaking, in good health. My youngest child has been for nearly three weeks very ill, and it appears doubtful whether he will struggle through; but he is in the hands of a gracious as well as an almighty God, and whatever the event, I trust it will be such as will be to the praise of his name. The rest of my family are in tolerable health.

#### SCHOOLS.

The attention of the friends of education is respectfully solicited to the wants of our brother, Mr. Evans, in Calcutta. In addition to the Benevolent Institution, he has just commenced three schools; one at Alipore, where there are about ninety Bengali children; another at Kidderpore, with about eighty; and the third at Cooley Bazaar. For these schools, Mr. Evans is entirely dependent upon the support of friends, and if three Sunday-schools would undertake each to raise £10 a year, Mr. Evans would be greatly relieved, and three very important districts supplied with the means of instruction.

Donations of books and school articles, such as slates, cotton, needles, &c., will be peculiarly acceptable. They can be forwarded, as usual, to the Mission House, 6, Fen Court.

#### CEYLON.

In conformity with the intention expressed in our last, we now present to the reader the concluding portion of Mr. Daniel's Reminiscences.

##### PREACHING NEAR THE MODELIAR'S HOUSE.

Another method to which recourse was often made, in order to impart the knowledge of the Saviour, was *preaching to the multitudes who were frequently collected near the mansion of the Modeliar*. To those who are not acquainted with the customs of this country, a

short explanation on this subject may be requisite. The Modeliar of a Korle, is a kind of deputy governor of the district to which he belongs. He is appointed to watch over the property belonging to the government, and see that no invasion be made upon it. The collection of a part of the revenue in his neighbourhood belongs to him, and public orders are carried into execution through him.

Hence he is continually receiving despatches from the government agent of the province, and numbers are often collected around him to receive their orders. In addition to this, he is considered as a kind of a judge in his Korle. Not that he has any situation of this kind officially appointed him; but as gentlemen selected as Modeliar have always much influence, and frequently a considerable degree of intelligence, they are chosen as umpires, to whom contending parties agree to intrust their complaints, in order that they may arbitrate between them. Singhalese people being very litigious, are continually appealing to courts of law, in consequence of which they involve themselves and families in the most extreme misery; expending their little property in the prosecution of law suits. I think it may be said without fear of contradiction, that no judge in either the Supreme or District Courts of this island, hears and decides so many causes as the Hewegam-Korle Modeliar. As no expense is incurred by feeing proctors, by making affidavits and summoning witnesses, but each party pleads his own cause; and as by long experience this Modeliar is well acquainted with the characters of almost every one around him, summary justice is generally in the most equitable manner administered. If the litigants are unwilling to abide by his decisions, he will say to them, you can take your cause before the District Court; and whenever this is done, they are almost always affirmed.

It will be concluded from this statement, that the house of the Modeliar is a place of more general resort than any other in the Korle. Here frequently will be found in the course of the day, varying indeed on different occasions, groups of twenty, thirty, fifty, or sixty persons collected together, around the bungalow in which the Modeliar sits, transacting the business which devolves on him. Such collected and detained assemblies presented occasions of doing good too valuable to be disregarded; and accordingly very often, after returning home fatigued by the journey and labours of the day, have I had to preach to these poor, uninstructed idolaters, the true and living God, and Christ as the way to God. In this way, many from almost all the different places and villages in the Korle have had frequent opportunities of hearing in their own tongue, the method of salvation through the sufferings and resurrection of the great Redeemer. To those who could read, suitable books, illustrating the way leading to heaven, were given. And who can tell but what, in instances unobserved by the eyes of man, the germ of true knowledge may have been implanted in the heart, and that from commencements so feeble hearers may have carried home in their own souls, and to their families, principles which will ramify and extend, and eventually produce a harvest to eternal life?

#### PREACHING TO STATED CONGREGATIONS.

The last method I shall mention, is the *public preaching of the gospel to stated congregations*. It is not to be supposed that while so much is recorded respecting private and domestic teaching, that the public preaching of the gospel was neglected. On the contrary, we seized opportunities for doing it, whether in the streets, or high roads, where groups of people would often be assembled, and in fixed assemblies. In Hangwella for many years there has been a small Christian society or church of those who bear the name of Jesus, where the word of God is regularly preached, and Christ's ordinances administered. Here twice on the Lord's day, congregations were collected to listen to the joyful sound of redeeming mercy, and on stated occasions that sacrament by which we are to show forth the Lord's death till he come, was duly attended to. Here, with sable countenances and uncouth voice, the language of prayer and thanksgiving was heard; and though the assembly was small and poor, we were permitted to unite with saints around the throne in singing "Worthy is the Lamb who was slain for us." Here too prayer-meetings were held to invoke his blessing, who in every age listens to the sighings of a broken heart, and who regards, in whatever tongue it be presented, humble and persevering supplication. Our place of worship, which was formerly occupied, being inconvenient, an application was made to the late governor, the Hon. J. Stewart Mackenzie, for permission to use one of the rooms of the rest-house there for the purpose of conducting divine worship. His excellency, with that anxiety to promote the moral and spiritual welfare of the colony, that ever marked his public and private conduct, having ascertained that no inconvenience would accrue to travellers in consequence of the request being granted, kindly allowed us the indulgence; and in it to the present day, the congregation weekly assembles to hear the word of the truth of the gospel.

#### PREACHING IN SCHOOLS.

Besides these stated assemblies, in all our schools we have endeavoured on the Lord's days, and other seasons, to conduct the public worship of Jehovah. While the people of this land lie so much under the power of spiritual death, that except in a few places they will not spontaneously and without solicitation attend to hear the publication of the way of salvation through the great Redeemer, it has become a painful source of interesting inquiry to the missionary, as to the best manner in which he can secure an attendance. Now in village schools there are not only the children of the school to be taught to remember their Creator in the days of their youth, but their parents and relations often attend

with them. The teacher of these institutions by the use of his influence, can often induce many to approach the place where prayer is wont to be heard. And many have been in mercy met with in these humble places, who from being solicited and irregular, have become voluntary and constant attendants, who have lived holily and died happily. It is indeed to be regretted that a state of fearful apathy among the natives should render such expedients necessary, but the fishers of men must cast their nets into any place, where they are likely to catch even a few immortal souls, and to use every expedient, however self-denying, which will issue in a result so permanent and glorious. If a missionary, after his arrival on these shores shall content himself with sitting in his own house, or standing in his own pulpit, till persons shall willingly gather around him, he had better have tarried in England, and not have subjected himself to the toil, or the Society to the expense of a voyage and outfit here. If he effect any thing among the idolaters around, it must be by following the example of his great Master, "*who went about doing good.*" Persons engaged in the same work on the continent of India, are obliged to recur to similar expedients, if they would not waste their strength in a series of desultory and unconnected efforts. On inquiry of a very eminently devoted missionary who visited this country from Bombay, as to the expedients there employed to secure a regular attendance of the natives, he assured me that it was only by the same means we here use, under at least equal discouragements, that they were enabled to proceed in their stated labours. We may be blamed that no more come to hear us; but it is a blame we share in common with the most devoted servants of Jesus Christ in the whole length and breadth of these Indian domains. We would however be thankful, that the Holy Spirit has so extensively owned his word among those who do attend; and we exult in prospect of the time, when the people being made willing in the day of the divine power, shall in Ceylon, as well as in the South Sea Islands, and in the West Indies, flock in companies of hundreds and thousands to listen to God's word, and shall say to each other—"Come and let us walk in the light of the Lord."

#### RESULTS.

Such is a brief view of the nature and measure of those efforts employed by the writer, for more than two years, among the jungle population of this country, in the pursuit of their soul's salvation. It may be asked, what results have followed these labours? Such a question is natural, and if put not in a taunting, but Christian spirit, deserves a distinct and candid answer. While sincere believers are sensitively alive to the value of tokens of visible success, it must be

borne in mind that these do not constitute the rule of duty. This is the revealed will of God. He may see fit, for reasons we cannot scan, to try our faith, and patience, and attachment to him, by for a time denying the measure of visible success which we desire, and even expect. But we are not on this account to see men perishing for lack of knowledge, and use no efforts for their recovery. Our duty and encouragement are before us in the word of command and promise contained in the bible. "Be not weary in well doing, for in due season ye shall reap if ye faint not." When Dr. Carey went to India, it was with the hope of quickly reaping an abundant harvest; but six years elapsed ere the first person was baptized in the name of the Holy Triune Jehovah. During the whole of that time he had to sustain the dejection of his own mind, the solicitudes of the church, and the ridicule of the profane sceptic, in consequence of this delay; but, sustained by faith in the promises of heaven, he patiently endured, and at length obtained the blessing. How different is India now to what it was when first he trod its burning plains! Nor was he alone thus tried. When the first missionary of the London Society arrived at Calcutta,—though a man, by spiritual and intellectual qualifications of no common order, eminently fitted for his work,—he had to wait seven years before a single individual professed faith in the Redeemer. But now they number hundreds of members in different parts of that vast peninsula. When one of the first protestant evangelists, about forty years since, in the north of this island, commenced his benevolent and self-denying exertions, he ingeniously confessed that though he laboured there eight years, he did not see a single individual whom he thought was savingly converted to God. But the varied societies supporting these labourers in the gospel, would have acted in the most anti-christian manner, if in consequence of such discouraging circumstances, they had recalled them from their spheres of labour. They persevered, and behold the results! Christian churches are now planted, or planting, through the length and breadth of this island and the adjacent continent. Other men have entered into the labours of these pioneers of mercy who have preceded them in preparing the way of the Lord, and have obtained the benefit of all which first evangelists have attempted; and the time is fast approaching when all shall see the amount of benefit that has been effected by their separate and united efforts; when he who soweth, and he who reapeth, shall rejoice together. Even now in many parts of India is idolatry tottering to its base, and presages of its speedy fall are visible! Every intelligent man, though wearing a heathen profession, believes both Buddhism and Brahminism to be lies. Already we hear at a distance symphonies which proclaim

the near approach of the latter day glory, when blessed voices shall with jubilant ecstasy exclaim, "The kingdoms of the world are become the kingdoms of the Lord, and of his Christ!" Although, therefore, we had received no tokens that in the interior of this island the gospel had become the power of God to the salvation of a single individual, still it would be our duty to go forward in active endeavours to make it known. Besides, we are poor judges of what is real success. Many flattering appearances have often deceived us, and afterwards filled our hearts with pungent sorrow. In other cases where we thought we had laboured in vain, it has been found that no inconsiderable quantity of good had been done which was long concealed from us. It is scarcely conceivable that God has permitted his holy word, the rod of his strength, for the space of two years to be regularly, painfully, believably preached, over a large extent of territory, without having given testimony to it. Some of these effects may never become known to us, till the light of eternity shall disclose them; but in some cases they have now become apparent. In numerous instances has light been communicated to the intellect, though it may not yet have renovated the heart. Thousands have heard of the one living Jehovah, and the only Saviour, who had never become acquainted with the existence of those adorable persons. Many have been induced to confess the folly of idolatry, and to laugh at those dumb idols which before they were accustomed to behold with superstitious honours. Some who have not given themselves decidedly to the Lord, may already see men as trees walking; while a few, as yet unknown to us, may be seeking the Lord, if haply they may find him. If instances of those who have been brought to repentance be inquired after, results as satisfactory may be found in these jungles, as in those favoured situations where the gospel is more fully and extensively extended—say in Colombo and London. The little church at Hangwella, which at the period of commencing these exertions was reduced to seven members, at the time of the writer's return to Colombo, numbered fifty communicants; forty-four having been baptized, and, with one restored backslider, added to it. It is requisite to state, two of these were excluded for improper conduct. The above number were then in full communion with the church; while others were candidates for its sacred ordinances.

The number however of persons who were actually baptized, formed only a portion of those who applied for it. Had our wish been merely to swell our numbers, it would have been easy so to have done, since nearly an equal proportion to the received sought this Christian ordinance, whom we were reluctantly compelled to require to wait for a time, till their fitness for the holy sacraments

should be evinced. Believing that according to the rule laid down by Christ, repentance and faith should precede baptism, and that one end of it was to separate the church from the world, it has been our anxious wish that those to whom it was administered should be those who had first given up their hearts to God. While we would not discourage the feeblest Christian, nor prevent him who is weak as a bruised reed, from avowing himself on the Lord's side, and receiving the elements of his sacrificial body and blood; we have been anxious first of all to communicate instruction, and to require that those who submitted to Christian baptism should first bring forth fruits meet for repentance. Knowing that there is an unworthy reception of the Lord's supper which works condemnation, as well as a worthy one that advances our spiritual edification, it has been our devout solicitude not to minister to the delusion of persons who, without due qualifications, by partaking of it speak "Peace, peace, when there is no peace." We may in instances have been deceived, and who in ancient and modern times has not, by hypocrites suffered similar imposition?—but it has been our endeavour by a scrutiny of the characters and professions of candidates, to prevent any improper reception of these ordinances which are ordained for the regenerate alone. And we think that in the jungle operations which have been detailed, we have not met with a greater quantity of false professors than are to be found in other churches, whether in pagan or Christian lands, which have been superintended by men that love the Lord Jesus Christ in sincerity.

While, however, we see much that calls for our gratitude, we have not the measure of success that gratifies our wishes; and we would say to all the friends of the Redeemer, more especially to those who have been favoured with a larger share of spiritual prosperity, "Brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you." I am well aware, I have had to sustain the censure and expressions of disapprobation, even of good men, for having devoted so much of my time to jungle labour; and it has been thought that I might better have been occupied in labours where English ideas could be more fully communicated to those who, bearing the Christian name, might benefit by instruction delivered in that tongue; but when I consider that, compared with the native population, there is a rich provision made for this class of people, if they are disposed to embrace it, I neither regret the time that I exclusively devoted to the natives, nor the nine-tenths of the labours that I now expend upon them. Though a servant of all, and willing to preach to the more intellectually gifted European, I consider my great work is with the illiterate, uninstructed Singhalese. It is indeed pleas-

ing to preach in our own vernacular tongue, to listening audiences who know how to appreciate what we say, but it is still more our duty as missionaries of Christ, to seek out the neglected, and do good to those who are ready to perish. And it is a topic of pleasing reflection that for a space of more than two years, the gospel of Christ, that word which brings salvation, has been constantly made known, over so large a surface, to multitudes who a short time before had never heard of Jesus, nor through him of the way to the Father. In hundreds of cases where little fruit at present appears, those who have gone before may have prepared the way for those who are to follow them. At no distant period, it will appear that those who have dug and laid the foundation of the spiritual temple, have been equally efficient with the persons who have put the last adornment to it; and when the designs of divine mercy to a lost world are consummated, the top stone will be brought forth with rejoicing, crying, "Grace, grace, unto it!"

## WEILGAMA.

If I were called to select a spot in these jungles where the value of missionary labour is peculiarly apparent, I would fix on Weilgama, in the Sina-Korle, on the northern bank of the Kalany-ganga. At the time of entering the above specified field of labour, no sabbath was kept there, nor was the way of life announced to its inhabitants. They were sitting in darkness and in the shadow of death. But in the course of time regular sabbath services and a Christian school were commenced there. Several persons having professed repentance and faith in Christ,—having, like their Saviour, been baptized in the river which bathes their village,—were united to the church at Hangwella. They obtained, by an application to his excellency the late governor, the donation of a part of an abandoned teak garden. On it they have, at their own expense and labour, erected a convenient bungalow, serving the purpose of a school-room and a place of worship, which was consecrated to the service of God on the first day of January, 1841. Here every Lord's day they assemble for the public worship of God, while after the more public labours of the sanctuary, the members unite for social prayer at each other's houses on the evening of the Lord's day. They commenced a missionary society among themselves, and it was with feelings of delight and solemnity that the writer of this, on his way to his present residence, on the second Sunday of the above named year, united with twenty-five persons, not one of whom, with the exception of himself and a member of the missionary church at Cotta, had till a short time previous, ever eaten of that bread, or drunk of that cup. May the little one become a thousand, and the small one a strong nation!

## NATIVE PREACHERS.

As by the providence of God, I have been called from this station to another field of labour, those who are interested in the extension of the kingdom of God may feel anxious to know what means have been adopted to perpetuate religious instruction among those who till lately have been neglected and forgotten. It must be confessed that for a few months our plans were frustrated and appeared unfruitful, in consequence of the opposition of wicked and designing persons; but after looking to the Lord by earnest and repeated prayer, it is with pleasure I am able to state that efforts have been made, and are continually made, which if the machinery should be found to work as it has done for about the last twelve months, will leave but little undone of all which has been attempted; and in some instances more extended efforts are now being made than were previously employed. By calling into action a larger quantity of native agency, with regularly visiting at periods of about once a month, either by myself, or those who are associated with me in the work and labour of the gospel ministry, it is hoped that the same effects will be perpetuated and extended with those already exhibited. The whole district has been divided into three departments, which have been committed to three distinct preachers. The person who has laboured so long at Hangwella takes the congregation and church there, and about twenty villages; to which, by visiting each once a fortnight, he devotes his whole time. The person who occupies Weilgama, in connexion with the people there, labours regularly in ten or twelve villages; while he who labours in Pittoompey has fourteen villages under his care, that are periodically supplied. In the latter division of this district, a place of worship has been erected at the sole expense of a native, where the word of God is every Lord's day proclaimed. It was set apart for this purpose in the month of May. While the resident preacher at Hangwella superintends that portion of the work, and not only preaches, but administers Christian ordinances, the section at Weilgama is not only supplied every Lord's day with the preaching of the word, but an ordained missionary goes over every four or five weeks to give the Lord's supper to the members. It is pleasing to reflect that since the removal of the narrator, the number of members and inquirers, amidst a few instances of defection, increases rather than diminishes. I met the church at Weilgama a few days since (September 11th, 1842), and with twenty-eight members commemorated our Saviour's death. The same remark will apply to Hangwella, where a gradual increase is taking place; and Pittoompey, where several persons are candidates for baptism, though it has not been yet administered to any individual

there during the past year. May the Lord convert sinners in these dark places of the earth, and add to them; and may the wilderness and solitary place rejoice and blossom as the rose!

#### APPEAL.

In a work of this nature we call on all who love the Lord Jesus to aid us by their co-operation. Who can look upon the moral desolation that still reigns over the greatest part of this country, and not deem it a topic of deep regret that so little has been done, or even attempted to be done? Though a portion of it has been for about one hundred and sixty years, and the whole of it for nearly thirty years, in the hands of a protestant government, how small and limited the efforts to teach the natives the true God, and the only Saviour! You may walk from village to village for a series of miles, eastward, and westward, and northward, and southward, and except in a few favoured spots which are brought under moral culture, find no school or place of worship, where the principles of the Christian religion are taught. No voice of heavenly mercy calls on all around to repent and turn to God, and do works meet for repentance. The inhabitants are sunk into a state of the grossest idolatry and spiritual death. And who is not aware, that unless those who are favoured with the gospel awake to more vigorous exertion, in no rational way can we hope that the kingdom of God will be extended through the length and breadth of the land. Of the sums hitherto expended in the instruction of the young, or on direct missionary labour, the far greater part have been furnished by those who live at the distance of half the circumference of the globe. There are, we would gratefully own, a few most honourable exceptions; persons who appear to live and expend their property for the cause of God and of souls; but in general what have British Christians in Ceylon, or the burghers, or the native population done, that all around them may walk in the light of life? Next to nothing. A few dollars, or pounds per annum, are all they can spare for him who gave himself up to death for them!

#### OBJECTIONS.

In order to justify their apathy or parsimony, fault is found of the persons who are engaged in missionary labour. It must be acknowledged, that while this enterprise is divine, it is carried on by human instruments; and much of the failings and imperfections attached to all sublunary exertions, will be manifested in our efforts. But let those who bring accusations against us, more closely inspect our labours, and they may see an excellency and vigour in them of which they have only a faint conception. Let them help us by candidly pointing out our deficiencies,

and suggesting how they think we can amend them and become more efficient, and we shall esteem them our best friends and fellow-helpers in the great work of renovating man. But to keep aloof from us because they neither understand our plans, nor attempt to aid us in correcting what may be deemed amiss, is both irrational and antiscriptural, since we are required to prove all things, and hold fast that which is good. The writer of this candidly acknowledges, that many exertions which on his first arrival in this isle he deemed puerile, have since appeared to him the very best that in the circumstances of the case could be adopted.

One charge which has been brought against missionaries is, that they pay too great an attention to external appearance, in their furniture, and dress, and general habits. And it is indeed requisite that when we are in places like Colombo, or Galle, we should preserve that attention to external decorum, that the persons with whom we must mingle require. But let them see us in our jungle attire, walking from place to place to declare the love of Jesus; let them behold us climbing the most rugged steeps, wading through marshes, and brooks, and pools, covered with leeches, immersed in blood, enduring the scorn of those whose welfare we are pursuing, worn down with fatigue, sleeping in native huts, and partaking of their humble fare; and they will have different ideas of a missionary life than those in which they have been accustomed to indulge.

Others allege against us the limited measure of success with which our efforts have been crowned. But is the blessing in our hands? The race, we are told, is not to the swift, nor the battle to the strong; and neither is Paul nor Apollos any thing, but God who giveth the increase. No one can be more concerned to see a blessing crowning these efforts, than those who are sustaining them; and if the Lord of all for a time tries our faith and patience by withholding it, it should excite your sympathy, and more fervent prayers, rather than indignation. Our prescribed duty is, to proclaim the truth faithfully. He who sends us forth, says, "Son of man, if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made every possible effort to bring the gospel into contact with the souls of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, are all the appropriate work of the Spirit of God.

#### CONCLUSION.

I do most seriously declare that the success of missionary endeavour in this land has been much underrated. Let our native churches and congregations be compared with the most

favoured places in Colombo, where the gospel is steadily preached to Europeans, and their descendants; and I have no scruple in saying, that as far as the saving conversion of the soul to God, and the steady, uniform conduct of their communicants is concerned, many places I could point out in our jungle population, would suffer no detriment by a comparison with what is exhibited in St. Paul's or St. Peter's. I speak nothing to disparage those who attend there; there are, I have no doubt, many examples of those who know the grace of God in truth, but there are not a larger number of devout, consistent professors in the one case, or proportion of cases, than in the other. If therefore the want of success be charged on us as a reason why we should be thrown off and forgotten, it might be brought forward as an argument why all our places of worship should be closed.

Let the consideration that so little has been done, be used as an argument for more strenuous exertions, for more devoted sacrifices, and believing, wrestling prayer. Then shall we see greater things than have ever yet been witnessed. Let each one inquire what he has done in this cause, and what he has omitted to do. Instead of fixing condemnatory charges on others, it is well to judge ourselves. For as an admired American preacher

says, "Who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom. Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Saviour, in every nation and tribe of mankind? The indifference of Christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ, and commanded to publish abroad the tidings of his love, could think and care so little whether those tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? and how look forward with hope to the time when we shall stand before him in yonder heaven, and see him face to face? Verily, the church has neglected the work too long, and so have we its members. Let us arise, every one in the strength of the Lord God! He calls us from on high, and commands that, so far as in us lies, we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of unbelief. In the fear and love of God, let us do our duty in this matter, that our souls, in holy fellowship with the Spirit may rejoice with heart-satisfying and everlasting joy."

#### KANDY.

Mr. Dawson writes from Kandy, under date of March 20th, as follows:—

I am happy to say the mission here is reviving. Our sabbath evening congregation has increased fourfold. Many English residents, and more burghers than formerly, regularly attend, and the services are evidently productive of good. I had the pleasure of baptizing a corporal of the ninety-fifth regiment on the 16th ult. He is a zealous young man, and bids fair to be very useful among his comrades. Many of them he has induced to attend public worship on the Lord's day, and our week evening meetings; and several of them are manifesting a concern for the salvation of their souls. We have preaching in Kandy four times on the sabbath (in Portuguese, Tamul, Singhalese, and English), besides several services during the week. Two active members from Colombo principally conduct the Tamul and Portuguese preaching. I have, however, more than I can properly attend to, as the plantations and village stations require frequent visitation, and the printing-office, in which are six workmen, constant supervision. We expect Mr. Birt in May. I need not say, however, that more assistance is still much needed, as dear brother Daniel's precarious state of

health renders it uncertain how soon he may be obliged to return to his native land.

On the 2nd inst., the awful sentence of death was carried into execution, in the presence of thousands of spectators, on five persons who had been convicted by the supreme court of murder. Four of them were Mahomedans and the other was a Buddhist. The former resisted every effort to give them Christian instruction, but of the latter much that is hopeful may be said. When I first visited him in prison, three weeks previous to his execution, he was the subject of stoical apathy—careless in reference to the awful death which awaited him. He avowed himself a Buddhist, and clung to the idea that notwithstanding his ignominious fate in this world, he should be born again in a superior condition. He said he had never before heard of Jesus Christ as the Saviour of sinners; nor did he appear to desire any knowledge about salvation. On a second visit, however, he seemed more deeply impressed with his awful condition, not only as a violator of the laws of man, but as a sinner against God. From this time a change became apparent: he acknowledged that he was a

great sinner, and could not be saved without a Saviour. He saw the folly of trusting to Buddhism for salvation, refused the instructions of a Buddhist priest who came to see him, and eagerly sought for clearer views of the gospel plan of mercy. I and others warned him from the first against indulging any hope of his sentence being mitigated, and especially against thinking that our visits would lead to his obtaining mercy at the hands of *man*. He did not seem to think his sentence would be commuted. On the contrary, he acknowledged the justice of it, saying he was indeed guilty, and deserved to die. On the morning of his execution I went to the prison, and found him deeply sensible of the load of guilt he had contracted, but apparently and professedly looking with humble faith to Jesus Christ as the propitiation for his sins. He was particularly struck with the twenty-third chapter of Luke's Gospel, which was read and explained to him; and surely it is not too much to hope that *He* who saved the thief upon the cross, was ready with his promises of pardon to cheer the dying hours of this penitent malefactor. He was conducted, with the four others, to the place of execution under a guard of native soldiers, the tom-tom in front sounding the peal of death. After the sentence of death and warrant of execution had been read over by the deputy-fiscal, at the scaffold, Mr. Oakly (church missionary) asked him if he would like him to pray. He assented, and we knelt down whilst Mr. Oakly offered a short prayer. I then gave a brief exhortation to the dying man. He publicly acknowledged the justice of his sentence, professed his faith in Christ, and his belief that Buddha could do nothing for him in his extremity. He shed tears when I spoke to him of the love of Christ, and urged him to look to him in his dying moments. He ascended the scaffold with a faltering step, and while his arms were being pinioned and the rope was being adjusted, his repeated exclamation was (interpreted), "God be merciful to me a sinner!" The four others were at the same time muttering their prayers to Mahomet, and looking to him (alas, in vain!) to save them. They left the prison exactly at nine o'clock, and about ten minutes to ten, all being ready, the bolts were withdrawn, the drop fell, and in a few moments their immortal spirits were in eternity. Their bodily sufferings did not appear to be great. In five minutes, I think, they had all ceased to move. It was indeed a horrid sight, but I could not feel it right to abandon in his last extremity a poor soul who had been first directed to the Saviour by myself, and who might receive *some* comfort in his dying moments from his attention being stedfastly directed to the channel of redeeming mercy.

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### JAVA.

Mr. Brückner, the writer of the following letter, dated Samarang, 16th May, is a native of Holland, and has been many years in the service of the society. It appears that he begins to feel the effects of his long residence in a debilitating climate. Referring to his present supply of tracts and books in the Javanese language, for distribution, he says—

Who can tell what may happen before these are disposed of. My life may perhaps be closed by that time, as I am now very near sixty years of age, and the infirmities of the days I feel coming on me. Yet the Lord grants me still to go out among the natives several times a week to speak to them on the grand truths of the gospel. Of real success and conversions among them, I can say little, but it should seem that some of them are more inclined to hear than formerly. The great excuse with them is merely that no time is left them to attend to these things. And indeed it is true, very much is exacted of this poor people by public work, for which is paid either very little, and in many cases nothing to them. But I trust the Lord will at last arise to plead their cause in justice. The government is as yet not at all inclined to admit more missionaries on this island; and as the missionaries of the London Missionary Society leave Java, I am the only one remaining on the island. Some Germans and Americans have from time to time come out, and remained for a short time at Batavia, but have not been permitted to settle there or in any other place in Java. Some of them have gone home, others to China, and some of them to the island of Borneo. On the south-eastern coast of Borneo are now seven missionaries, all Germans, among the Diaks, who appear to labour there with some success. The Diaks, otherwise quite a wild nation, become now in some measure civilized along the coasts. Some learn to read in the schools of the missionaries, but they have no alphabet for their own language, therefore the brethren have introduced the Roman alphabet among

them, have composed a spelling-book, and made an extract of the bible, which one of them, my son-in-law, came lately over to Java to print for them. He has been so fortunate to finish his work in the month of January last, when he returned to us here. At the end of March he left us, with his wife and two children, for Borneo, where they arrived in safety after a voyage of twelve days. It affords to me much matter of gratitude that the Lord has been pleased to call at least one of my children to assist in the propagation of his kingdom among the heathen. May he further be pleased to deal with me according to his infinite mercy, and leave me not in old age!

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## AFRICA.

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Two letters have been received from Dr. Prince. One, dated July 12, was written at Bonavista, Cape de Verd Isles, where he and his companions had been received very hospitably by the British consul, Mr. Rennold, and his family; the other, dated July 24, from Bathurst, on the river Gambia. Here they had been received very kindly by a Wesleyan missionary, the Rev. M. Godman, and the Wesleyan schoolmaster, Mr. Lynn, who entertained them above a week in the most friendly manner, declining to receive any remuneration. These are the only ministers of religion, although Gambia contains from forty-five to fifty thousand inhabitants.

On board the vessel was a large quantity of gunpowder;—a freight which had occasioned our friends some uneasiness, especially since a heavy tornado had occurred, in which their foremast was struck by lightning, and materially injured. They were expecting however to leave Bathurst on the following day, for Bissao, a Portuguese settlement and small island, about twenty-four hours to leeward, where they were to deposit a large portion of the dangerous cargo. All were in good health.

Mr. Merrick writes thus from Bissao, on the 8th of August:—

I am happy to inform you that Mrs. Merrick gave birth to a fine, strong girl at nine o'clock this morning, after a day and two nights' severe pain. The child (named Rosanna Mary) is doing well, but Mrs. Merrick is poorly of fever; but under the kind attention and care of Dr. Prince and Mrs. Prince, and with the divine blessing, she will I hope be soon as strong and healthy as ever.

I am rather apprehensive you were not apprized that a portion of the cargo of our vessel was to be discharged at this place. We have been here eleven days, and at this season of the year must suffer more or less by our retention in the river. Mrs. Prince and her dear child have been very poorly of fever since their arrival here. Dr. Prince has had a few slight attacks, and Mrs. Merrick's fever began on Sunday last. In justice to our captain, it is necessary to state, that the delay which has taken place in the delivery of his cargo is not attributable to him, but to his consignees.

We were nine days at Bathurst, and spent

the time very comfortably with our Wesleyan missionary brother, Mr. Godman, and his coadjutor, Mr. Lynn, who is schoolmaster. Our Wesleyan friends have a substantial chapel and mission house at Bathurst, and an excellent school-room. There are about ninety children in regular attendance, many of whom write and cypher well. Mr. Lynn is very zealous in his work, and I hope he may long be spared to prosecute his important labours. On the morning of the Lord's day I spent at Bathurst, I preached in the Wesleyan chapel to about three hundred persons; and felt grateful for the opportunity afforded me of declaring salvation by the blood of Christ. I have been much affected with the degraded condition of the Africans, and have sometimes thought, since my arrival on the coast, that the day of their civilization and salvation is far, far away, but my sombre meditations are checked by the remembrance of the almighty power of him who has enjoined his disciples to go into all the world and preach the gospel to every creature.

## WEST INDIES.

## BELIZE.

On the eleventh of August, Mr. Henderson wrote from Belize, as follows :—

The sum of sixty dollars has been made up by several of the members of our church, to send as a token of our sympathy with our suffering brethren in Denmark. I am ready to send it off the first opportunity.

Mr. J. Thomson, agent of the British and Foreign Bible Society, who is at Mexico, intends proceeding to Guatemala, and will remain a little at Belize. I shall try to get up our mission anniversary during his stay. His sojourn will I expect be at the mission house.

Colonel Fancourt, the new superintendent of this settlement, gives much satisfaction to the inhabitants. A chief justice has been added to the number of public functionaries, and pleases well.

I beg you to express our sincere thanks to our friends who have sent us a second box of articles by the Calista, which came into harbour this evening; though we have had no intelligence from on board, and the packet taking this sails early in the morning of the twelfth.

A catholic priest has a second time been sent from Jamaica to settle at Belize, but not

meeting with sufficient encouragement, has left for Truxilla, where he waits for instructions, and may yet return here. Perverse as they are, catholics, as they are unsupported by the secular arm, are not the object of dread that established missionaries would be. When I think of the hostility of the establishment to missionary operations, all others are lost sight of in this place. Yet an evil permitted must result in ultimate glory to the Most High.

My schools prosper, and are very attractive, so that I am much engaged. The native teachers in course of instruction, namely, brethren Warner, Woods, and Michael, give me much pleasure, both in their attainments in school and their consistent walk out of doors. Still they rather add to my engagements than relieve me; but I hope shortly to be able to leave the school more in one of their hands, that I may devote more of my time to Karif. As to Mosquito, I see no way at present of attaining a knowledge of the language without a residence amongst those who speak it, say for a year at least. This I can only talk of until you send me a coadjutor.

## KINGSTON, JAMAICA.

Our readers will learn with pain, that in the late awful conflagration which has destroyed a large part of the city of Kingston, one of the baptist chapels, that in Hanover Street, occupied for many years by Mr. Tinson, and recently by Mr. Wood, has suffered material injury. The account which Mr. Wood has forwarded of the calamity, dated September 7th, cannot fail to excite much sympathy for himself and his people.

Since the sailing of the last packet we have been visited by one of the most fearful calamities which has befallen Kingston for many years. On Saturday week last a dreadful fire broke out, which laid nearly four hundred houses in ruins, and which for a considerable time threatened destruction to the whole city. The fire originated at the foundry towards the east end of the city, and was first discovered about ten o'clock, A.M. Just as it commenced the sea-breeze sprang up, which carried the sparks all over the south-eastern part of the city. The city was almost parched

for want of rain, and as the houses are all covered, and numbers of them entirely built of wood, the flames spread with amazing rapidity, so that in about two hours after it first commenced, the fire had extended to the Roman Catholic chapel beyond the parade,—more than half a mile. Here its progress was staid, as the wind abated. Here, however, the work of destruction did not cease. About five or six o'clock the land breeze set in, and as it blew from the north, it carried back the fire in a line almost parallel to the one it had taken in the morning, but a little to the east-

ward of it; so that a great number of houses that had met with a narrow escape in the morning, were now involved in the common ruin. You will perceive from the papers which you will receive, and which contain a sketch of the city, that the mission premises in Hanover Street were in imminent peril. We have, I assure you, had a narrow escape. Our premises, as well as the two Wesleyan chapels, seem to have been almost miraculously preserved. I saw that danger was to be apprehended as soon as the fire commenced, and I made what haste I could to convey Mrs. Wood, who was in a very precarious state of health at the time, to a place of safety. I had no sooner taken her to the mission house in East Queen Street, and hastened as fast as possible back to the chapel, than it was on fire in several places. We had a plentiful supply of water in the yard, and some of our friends got on the roof, and with blankets, &c., extinguished the fire. Had they not used the most strenuous exertions, the chapel would have been one of the first buildings to be burnt to the ground. If it had been destroyed, the consequences to the neighbourhood would have been much more tremendous. About nine o'clock we were again in jeopardy. By the change of the wind every house in Hanover Street opposite the chapel, for a considerable distance, was consumed; and directly opposite the new house, which has just been erected there, was an extensive coach manufactory, which as soon as the fire reached it, presented a most terrific appearance. All hope of the mission property was now over; the doors of the chapel were burst open, and in an incredibly short time the mob succeeded in gutting the chapel, leaving only one or two pews in the gallery, and the pulpit which they began to knock to pieces. Some of my library and furniture had been removed in the early part of the day; the remainder was now thrown into the yard, and some of it preserved, the remainder lost, knocked to pieces, or burnt. The men on the roof were commanded to abandon the chapel, but they refused to do so, and one of them nearly lost his life for his temerity: he was severely scorched on one side by the flame. About ten o'clock the wind changed, and placed us

out of danger. The fire continued to burn most fearfully until two o'clock, when it began to abate, and when almost every house in its line to the sea was destroyed.

This, sir, is indeed an awful visitation. It is looked upon by the people as the work of God, and I trust that whilst his "judgments are abroad in the earth, the inhabitants will learn righteousness."

You will perceive that I am again involved in difficulties, but I trust I shall be assisted to overcome them. A short time ago we expended £100 in repairing and painting the chapel, and now we have three times as much to do to it as we had then. Our house is uninjured. We ascribe its preservation to the fact of its being new, and entirely built of brick.

Our people, I am sure, will do what they can towards repairing the chapel, but as a great number of them are sufferers, and have escaped merely with the skin of their teeth, they cannot be expected to do much. Our receipts this quarter, instead of being about £50, as usual, have not at present, in consequence of the fire, amounted to half that sum; and I do not think, from the answers I received from my brethren (with only two exceptions) when I appealed to them for assistance a short time ago, that they are in circumstances to afford me any aid. I have, therefore, drawn a bill on the committee for £100, and I feel confident that from the peculiar circumstances of my case, they will not hesitate to honour it. Brethren Rouse, Dowson, and Nash have endorsed the bill.

We have remained with brother Rouse ever since the melancholy occurrence, and I can assure you we are exceedingly grateful that we have this place of refuge. Our congregation will meet in the East Queen Street chapel until our own is repaired.

I trust something will be done in England for the poor sufferers. If a small sum could be raised for the relief of the poor people connected with our churches, it would be most thankfully received by them. If you would represent their case to some of the philanthropists of Great Britain, a subscription list might be opened, which would save many a poor creature from starvation or death.

## HOME PROCEEDINGS.

### JUVENILE ASSOCIATIONS.

Within the last few weeks several highly interesting Juvenile Meetings have been held by Rev. W. Fraser in various parts of the country. It has long been felt to be important that

our Sunday-schools, and the young friends of the different congregations, should be imbued with a missionary spirit and trained to the exercise of self-denial to promote missionary

objects. Mr. Fraser has accordingly visited the places enumerated below, and in many instances the attendance was overflowing, and great interest was excited by his visit.

**IN THE NORTH, Accrington.**

Bolton.  
Burnley.  
Chowbent.  
Cloughfold.  
Colne.  
Goodshaw.  
Haslingden.  
Inskip.  
Liverpool, Lime Street.  
Liverpool, Pembroke Chapel.  
Lotton.  
Luton.  
Preston.

**IN THE WEST,**

Bath.  
Bristol.  
Gloucester.  
Shortwood.

Stroud, &c.

Uley.

**IN THE EAST,** Cambridge.  
Colchester.

In all these places collecting-books were left, and in some Juvenile Associations were organized.

At the same time, W. B. Gurney, Esq., the Treasurer of the Society, has kindly aided this cause by giving lectures to young people at various places. Lymington, Beaulieu Rails, Southampton, Newport, Cottenham, Wisbeach, Long Sutton, and Lynn have all been favoured with a visit, the fruits of which, it is hoped, will be seen in the next Annual Report.

At many of the above meetings, the children of different congregations attended; so that it is hoped the missionary spirit will be diffused by them through various sections of the Christian church.

### LETTERS RECEIVED FROM MISSIONARIES.

<b>ASIA</b> .....	<b>CALCUTTA</b> .....	W. W. Evans, August 7. J. Thomas, August 9. J. Wenger, March 4.
	<b>DINAGEPORE</b> .....	H. Smylie, July 10.
	<b>PATNA</b> .....	H. Beddy, June 6.
	<b>SAMARANG</b> .....	G. Brückner, May 16.
<b>AFRICA</b> .....	<b>BONAVISTA</b> .....	Dr. Prince, July 12.
	<b>BISSAO</b> .....	J. Merrick, August 8.
	<b>AT SEA</b> .....	J. Clarke, Sept. 3. All well.
<b>BAHAMAS</b> .....	<b>NASSAU</b> .....	W. Rycroft, August 24.
<b>HONDURAS</b> .....	<b>BELIZE</b> .....	A. Henderson, August 11.
<b>JAMAICA</b> .....	<b>BELLE CASTLE</b> .....	J. Kingdon, August 18.
	<b>BROWN'S TOWN</b> .....	J. Clark, August 19.
	<b>CALABAR</b> .....	J. Tinson, August 14 and 19.
	<b>EBONY GROVE</b> .....	J. Reid, August 11.
	<b>FALMOUTH</b> .....	W. Knibb, August 17 and 19.
	<b>GURNEY'S MOUNT</b> .....	E. Woolley, August 5.
	<b>KINGSTON</b> .....	G. Rouse, August 22. J. H. Wood, Aug. 23, Sept. 7.
	<b>MOUNT CAREY</b> .....	T. Burchell, August 15.
	<b>MOUNT CHARLES</b> .....	W. Whitehorne, August 21.
	<b>OLD HARBOUR</b> .....	H. C. Taylor, August 29.
	<b>SALTER'S HILL</b> .....	W. Dendy, August 29.
	<b>YALLAHS</b> .....	W. Nash, September 6.
<b>TRINIDAD</b> .....	<b>PORT OF SPAIN</b> .....	G. Cowen, September 4.



NORFOLK.		SOUTH WALES.		LANGLOFFAN—	
£	s. d.	£	s. d.	£	s. d.
Norwich, &c., on account	35 12 11	Caersalem	2 7 0	Collection	4 7 3
<b>NORTHAMPTONSHIRE.</b>		CARLISLE, &c., by Rev. D. Rees	54 4 2	Contributions	14 3 0
Clipstone	22 10 0	Carmarthen, Collection, by ditto	6 6 7	Lettenson—	
<b>SOMERSETSHIRE.</b>		Merthyr and Dowlais—		Collection	1 1 3
Bath, on account	20 0 0	Zion—		Contributions	0 17 0
Clevedon, by Stephen Reeves	0 5 0	Collections	6 19 7	Molestone—	
<b>STAFFORDSHIRE.</b>		Contributions	4 3 6	Collection	0 13 0
Coseley, by Rev. J. Maurice, for Africa	2 10 0	Ebenezer	1 7 8	Myrtlewy—	
<b>SURREY.</b>		Tabernacle	1 13 6	Collection	1 2 1
Dorking—		High Street—		Narberth	5 10 0
Jackson, Mrs.	10 0 0	Collections	2 13 9	Pembroke—	
<b>WARWICKSHIRE.</b>		Contributions	5 4 6	Collections	3 3 0
Birmingham, on account, by B. Lopard, Esq.	60 0 0	Charles, Mr. Henry	0 10 0	Pembroke Dock, Bethany—	
<b>WILTSHIRE.</b>		<b>PENNSYLVANIA—</b>		Collection	7 14 2
Trowbridge—		Bethsada, Contributions	9 5 1	Contributions	12 15 8
Page, Mrs., to make her subscription £20	5 0 0	Blaenfos—		Do., Sun. School.	1 10 7
<b>WORCESTERSHIRE.</b>		Collection	1 16 4	Penuel—	
Astwood	10 15 0	Contributions	2 5 0	Collection	0 16 6
Kidd erminster	21 5 0	Do., Sun. School.	2 16 2	Contributions	1 13 6
<b>YORKSHIRE.</b>		Blaenlyn—		Saint Daniel's—	
YORKSHIRE, on account, by Rev. P. J. Saffery	100 0 0	Collection	0 17 8	Collection	0 13 0
		Contributions	4 5 0	Soan—	
		Blaenywaun—		Collection	0 17 0
		Collection	3 8 6	Contributions	5 1 9
		Caersalem—		Tabor—	
		Collection	0 15 0	Collection	1 1 9
		Contributions	0 10 0	Contributions	0 12 6
		Croesgoch—		Trefdraeth (Newport)—	
		Collection	1 10 6	Collection	1 3 2
		Contributions	1 3 6	Contributions	2 12 6
		Fishguard—		Do., Sun. School.	3 17 4
		Collection	2 4 0		
		Contributions	2 7 5	Acknowledged before and expenses	45 6 6
		Do., Sun. School.	1 8 7		68 7 10
		Harmony—		<b>FOREIGN.</b>	
		Collections	0 16 4	Kingston, Jamaica—	
		Contributions	2 2 6	A Christian Teetotaler	50 0 0
		Jabez—			
		Collection	1 3 9		
		Contributions	3 12 6		

## CONTRIBUTIONS TO THE JUBILEE FUND,

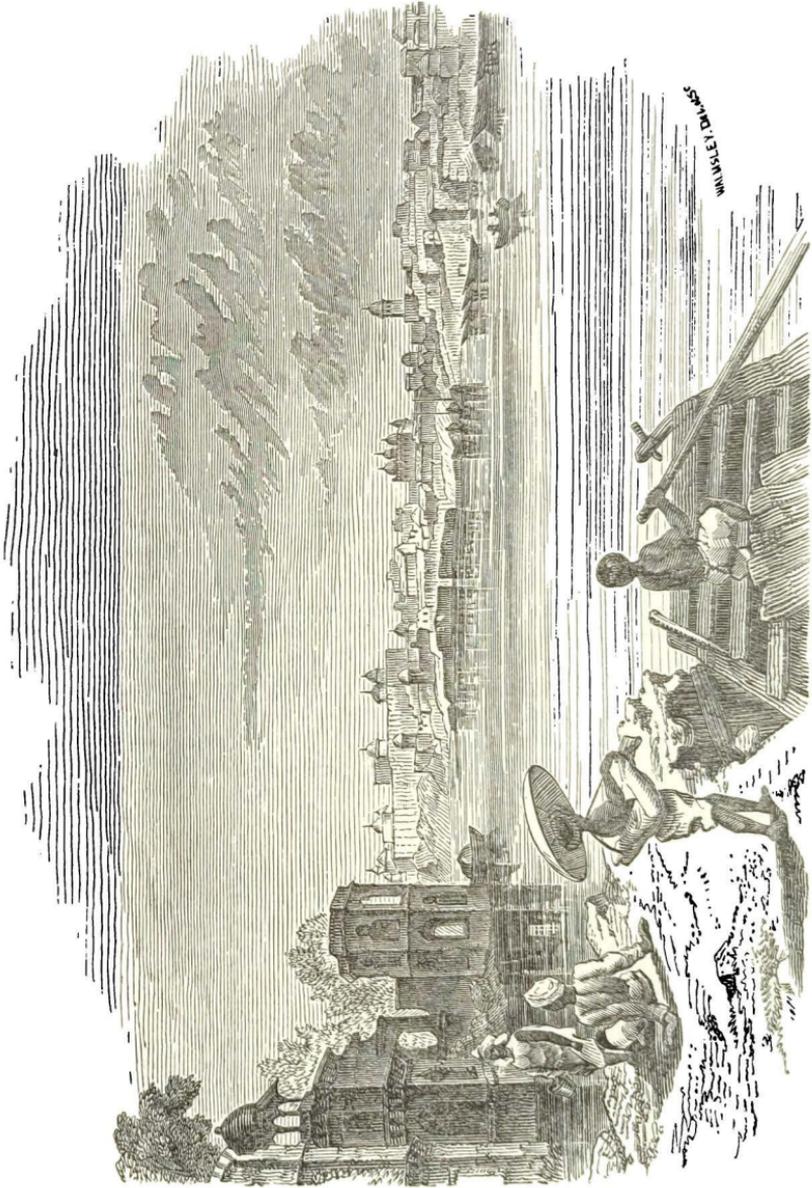
From the 1st to the 30th of September, 1843.

LAVERTON—		CREWDSON, JOS., ESQ.,			
£	s. d.	£	s. d.		
Barton Mills—		A Village Friend, for Missionary Vessel	1 0 0	for do.	5 0 0
Thank Offering	1 0 0	LONDON—		Newcastle on Tyne—	
Card, by Anna Secker	0 17 1	A Friend (T.), for do.	10 0 0	Additional, by Miss C. J. Angus	0 5 6
<b>BIRMINGHAM—</b>		Clarke, Rev. John, a grant to him from the Corporation of London, for do.	100 0 0	A few friends, Tutthill Stairs, for Miss Ves.	1 1 0
Contributions, by Mr. Jonathan Makepeace for Missionary Ves.	12 11 2	Deane, George, Esq., share in the London Institution	12 0 0	Nottingham—	
Ditto, Bond St. Sunday School, by ditto, for ditto	0 12 6	Packer, Mr., Walworth, for Miss Ves.	1 0 0	Rogers, Mrs., sen.	5 0 0
Broughton, Cumberland—		Ship Propeller Company, half license for use of Patent, returned, for do.	30 0 0	Sabden—	
Collins, Rev. J. P.	1 10 0	Manchester—		Poster, George, Esq., additional, for Miss Vessel	100 0 0
Clevedon, Somerset—		Crewdson, Isaac, Esq., for do.	10 0 0	Shortwood, for do.	5 2 0
E. H., for Miss Vessel	1 0 0			Taunton—	
Coleford, for do.	6 2 6			Stevenson, G., Esq., for do.	10 0 0
Hazelwood, near Kingsbridge—				Trowbridge—	
Peck, R., Esq., for Missionary Vessel	10 0 0			Page, Mrs., for do.	5 0 0
Kingsthorpe—					
Collection & boxes	1 10 6				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

# THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1843).



AGRA, HINDUSTHAN.

## A S I A.

## AGRA.

The city of Agra, the metropolis of a province of the same name in Hindusthan Proper, is situated in north latitude  $27^{\circ} 12'$  and east longitude  $77^{\circ} 56'$ , being 137 miles south of Delhi and 830 miles north-west of Calcutta. It has an immense population, and is a place of great political importance. The number of members in the baptist church there, was at the time of our latest account, fifty-seven. We are not in possession of any recent intelligence from this station: but are hoping to hear of the safe arrival of its pastor, Mr. Williams, who is returning thither from a visit to this country, which his state of health had required.

## CALCUTTA.

The loss of one overland mail, and the consequent interruption of customary arrangements affecting others, have occasioned some irregularity in our Indian correspondence. In a letter written by Mr. Evans, in the beginning of August, but not received till the middle of October, he informs us that Mr. Wenger had been very ill, but was recovering. He adds, in reference to his own station, "The church and school are both prosperous. We have received eleven persons since January, and others are now waiting for baptism." In a letter dated September 21, Mr. Thomas says, "Last night two of our native brethren were set apart publicly for the ministry. The services were held in the Intally chapel, were well attended, and very interesting. Some of our independent brethren were there, and assisted. I have not time to say more. Brother Yates is rather ailing; so are one or two others, particularly Mrs. Small: the rest are much as usual, and, *for the season*, we are all in good health."

Since the foregoing paragraph was in type, we have received some of the missing letters; none, however, of so late a date as that of Mr. Thomas. One from Mr. Wenger, dated September 16, gives the following interesting information.

The "Herald" for September, which I hope will reach you by the present mail, will convey to you the intelligence of the unexpected death of our much loved native brother, Gunga Narayan Sil. Ten days after him, the Rev. R. de Rodt, of the London Society's mission here, a townsman and early friend of mine, equally suddenly was called to his eternal rest. These two losses have deprived Calcutta of the two best preachers to the heathen in this city—as far as the Bengali language is concerned. The latter of these losses especially, will be felt very extensively, but scarcely more keenly than the former. Mr. de Rodt was cut down in the prime of life, before he had completed his thirtieth year, at a time when he bid fair to become one of the most efficient missionaries in almost every department of labour. To me he was a friend long tried, who had stood by me in 1833, comforting and encouraging me at a time when scarcely any other friend approved of

my separation from the national church. Gunga Narayan Sil was, so to say, my right hand in the Colingah church. I therefore feel the double stroke keenly, and much need the prayers of friends in England. I am happy to say that Gunga Narayan's death seems to have produced a good effect upon the Colingah church. Some members, who before seemed to have become lukewarm, show more zeal now, and have begun to impart instruction to others. Among the congregation, too, there is a stir.

No portion of scripture can give you a better insight into the character, the frailties, and the difficulties of our native churches, than the epistles to the Corinthians. I verily believe it is next to impossible to understand these epistles fully any where else than in the missionary field. Only there it is possible to see how such inconsistent people could, after all, be considered as true believers, and fit (though imperfect) members of a church of God. My attention has lately been called to this subject by the circumstance that I have begun to expound these epistles in a familiar way, at our Wednesday evening prayer-meetings at Colingah. I may as well mention in addition, that on sabbath mornings I generally expound, in a more careful manner, a chapter of the Old Testament. I commenced with Genesis, omitting a number of chapters which seemed to be of minor importance as to their practical bearings, and have gone regularly through Exodus as far as chapter xix, which I shall explain (p. v.) to-morrow morning. Historical subjects interest the people, and abide in their memories better than systematic discourses; besides which the oriental dress of the bible narrative, somewhat different from the costume of Bengal, and yet akin to it, gives to the Old Testament a peculiar charm, and affords numerous occasions for introducing subjects suggested by the circumstances of our people. To give you an example. Last sabbath morning I spoke on Exodus xviii. The first part of that chapter would afford little scope for practical exposition in Europe; but the narrative of Moses being joined by his wife suggested to me a topic which is most important here. It

is customary in this country for married couples to live separate for a long time together, because either the husband or the wife goes to work to another locality, often at a great distance. This practice leads to much sin and misery, for alas! Bengal is a country of which the first chapter of Romans gives the truest moral description. Now I told the people that Moses had taken his wife with him to Egypt, but sent her back, probably only on account of the imminent danger of death to which he was exposed. But as soon as a convenient occasion presented itself, she joined him again. From this I took occasion to make some strong remarks on the practice mentioned above, and to tell my hearers that husband and wife ought not to live separate for any length of time, unless necessity rendered it unavoidable, otherwise sin would be the consequence. Several cases of this nature having occurred among my audience not many months before, they could easily make the application. In a similar manner the circumstance of Moses naming his sons as he did, gave me an opportunity to speak against their giving their children names occurring in Hindu mythology,—a thing very often practised among the heathen, and not quite left off even in England and other parts of Europe, where names like Phebe, Diana, &c., are used without any body's thinking of their idolatrous origin.

I mention these things, because I have little else to say that would be new to you, whilst such details may be new. Our school is going on tolerably well, but not without sundry fluctuations. In the bible we have commenced Jeremiah, though the printing of Isaiah is not yet finished.

I have received a copy of your last Report, and you will see from the "Herald" that I have made use of it. I shall, after the rains, give more Indian intelligence in it; but the fact is, during the rains every body is compelled to stay at home, so that there is a comparative dearth of communications. Mr. de Rodt's death was occasioned by an excursion he made to the Sunderbunds at this unhealthy season of the year.

## CHITTAGONG.

A work of grace among the weavers in this district, a series of persecutions which they have been called to endure, and their steadfastness in withstanding opposition from various quarters are thus described by Mr. Johannes.

You will no doubt be happy to learn that our labours among the weavers have not proved altogether unsuccessful. Although of late we experienced considerable disappointment and trials, yet the Lord has not been

unmindful of us, but has in the midst of darkness, doubt, and anxiety, afforded us the light of his heart-reviving countenance. Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to con-

clude from hopeful and encouraging appearances. Our labours at first were well received and appreciated—every visit made and received afforded mutual encouragement. Our kindness was reciprocated and acknowledged. Our presence amongst them was hailed with delight. Their houses were open to us at all times, and prejudice did not bar the entrance. Their communications by letters and their personal visits to us proved their attachment to us and the gospel of the ever blessed God. But our horizon was soon overcast for a time. Our books, our conversations, and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. Hopes of their returning to their gods, gúrús, and people, were strongly entertained, at some favourable time. At some future period the bráhmans expected to reap their usual gain in the devotion of these alienated disciples. But when a course of vigorous efforts was adopted—when five heralds of the gospel—three not unlike them (save in their religious views) were sent—prejudice took alarm; Satan would not allow an easy conquest over his once faithful and warm votaries; but stirred up many to oppose the progress of the work. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their zemindars, relatives, friends, neighbours, and gúrús all rose against them. Accustomed to visit their heathen neighbours, to eat and drink with them, now they were forbidden; their pipes' fire was not given them. They were not allowed to drink water out of the same lotá. The barbers objected to shave them. Their children were not allowed to mingle with them or play. They were viewed as pests in the community. Under circumstances of so trying a nature strong faith was required; much of the principles of the gospel to animate and buoy them up. If notwithstanding the example and presence of the Saviour many apostatized, in reference to whom he addressed his weak disciples, "Will ye also go away?" what could be expected from this weak unlettered people, who with a little glimmering light of Christianity could only "see men as trees walking?" To us these things did not seem strange. The more trial to a Christian, the more gain, more devotedness of heart to God, more zeal, more dependence on God, more abhorrence of self, more appreciation of all works, services, and endeavours, strong sense of unprofitableness, clinging, trusting more in Christ and him crucified. We knew the efficacy of faith which overcomes the world. We knew to whom belongs the exclusive work of conversion, and his pledged word to keep all whom the Father has given him, faithful and persevering to the last. In humble dependence upon God we abated not in our zeal, nor slackened in our exertions. While almost all

had deserted us, one man stood firm in his adherence. Rámcharan, a middle-aged man, who had heard the gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment, and we knew this was the Lord's doing; for such an open account of his belief in Christ, in the teeth of persecution and hostility, could never originate with man. We welcomed him, quoting the heart-cheering words of Jesus, "Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall enter into everlasting life." While measuring a spot of ground within this man's boundary, to erect a temporary place for missionary purposes, one of the hostile parties approached, and said to him, "O fool, what are you about? You are allowing these persons to encroach on your ground, who will not only deprive you of it, but take away your caste, reputation, and character." The reply made on the occasion serves to elucidate his feelings—"Am I a Christian now? I have been so for these three years." All these trials were proving, in the ordinary providence of God, the sincerity and faith of these babes in Christ. If at any time, under the prevalence of temptation, distrustful words escaped his lips, it was when one said, "As soon as they have made you a Firingí, they will forsake you." All he said was, "Sir, I have a heavy burden on my heart, and unless I am baptized I shall not rest contented; and when I join you, I hope the man's words will not come to pass." This man was not the only trophy of divine grace triumphing over human infirmities and fears. Very soon after, a relative of his bearing the same name, decided himself in favour of Christianity. Three women soon followed their example. The mother of the first Rámcharan, the daughter, and the wife of the second, came forward to share in the joys of their father, husband, and son; and as they had all heard the gospel before, and expressed a wish not to be put off being baptized, we held a church-meeting in the house of the first Rámcharan, and after singing and prayer, and other customary examination, received these five Chándgáwn converts amongst the weavers, by giving them the right hand of fellowship. On the following day, Saturday, while these five souls were leaving their village to proceed to town to be baptized in the chapel, all their neighbours, relatives, and friends came out of their houses to meet them. Some entreated them with tears to desist; others opposed their intentions with worldly counsels, others with cruel mockings, and some with tears. The elder brother of the first Rámcharan begged him to consider, and said if he would alter his resolution, he would

make him a present of fifty rupees. The Roman Catholics, who are not a few in this village, also tempted them with promises if they would join the Romish church. The Muhammadans said that their exchange of religion was one for the worse, and advised their following Islámism. All these things had no weight with them—they were fully prepared to cast in their lot with us. While another man was reviling with loss of caste, Rámcharan the first said, "Brother, when a man is your companion in the commission of the worst acts, he is not pronounced an out-cast or defiled, but when a man is desirous of forsaking all his sins and wickedness, and living a new life, you say he has lost caste. How can this be?"

On the following morning (sabbath), in the presence of a numerous congregation—Hindus, Muhammadans, and Roman Catholics, these five souls, in obedience to their Saviour's command, fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism. In the afternoon they partook of the memo-

rials of the Saviour's love. At night these five brethren and sisters put up in the house of one of the native preachers, the distance to their village being too great to venture on foot at that hour of the night. At night the daughter of the second Rámcharan was observed to repeat these words, "Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!"

And now that the Lord has opened a bright prospect before us, I again invite your kind attention to the demands of this people. Some one must be stationed amongst them, but where are the means to erect a place to answer every purpose?

When you see all the native converts, the fruit of Carey's labours, think then of the beginning of his success. He had at first only one solitary convert, Krishna Pál. Thus we have but a few souls at Chándgawn; yet we may sing—

"We'll spread our trophies at his feet,  
And crown him Lord of all."

## DINAJPUR.

Mr. Smylie's exertions in the distribution of tracts and portions of the scripture, at a mela, or fair, are thus described in a communication addressed by him to the Calcutta brethren:

The two cases of books you sent me arrived on the 10th, and in an hour or two after their receipt one full case, selected by myself, was on its way to the melá. I followed it immediately, being anxious to have the first of the people who came to the melá; but having proceeded a few miles on the journey in the night, we were overtaken by a thunder-storm which brought with it very heavy rain. The natives who accompanied me immediately turned off the road, and took shelter in one of the houses of a farm village. I was left without to bear the brunt of the wind and weather. The pákí in which they left me was rattaned on the sides, and not boarded, as they are in general. They left me about 11 P. M., and returned about 4 o'clock next morning. I had an old boat-cloak, which has borne many a bitter blast, and accompanied me on my travels for the last fifteen years. Of this I made the best use I could, and so was by no means unhappy. I was going on an embassy for the King of kings, with full commission to lift up the standard of the cross: what my success might be I knew not, but this I knew, that the day would come when the standard would be planted, and all the people of this land be taught to keep rank under it. I remained one night at Sádámahl on my way to the melá, and two on my return. Almost

the whole of the men who left our place last year, have returned; and several of them have followed me to this station. I trust they have got a lesson they will keep in mind.

The effects of healthful discipline, established by our late worthy magistrate, could be seen here, although he is now gone. The time is not far gone, when the night used to be spent in one continued roar of *catch thief*, and firing guns and pistols, and passing the watchword from one end of the mighty concourse to the other. Until my books were all distributed, I went out about sunrise, returned about twelve o'clock, and after some refreshment returned to my work, and continued till sunset. Many were the people who told me they had read the books I gave them last year. Many said, we read, but we understand but little; and how can it be otherwise? we have no one to teach us. Others would take books with evident marks of pleasure and thankfulness, and as they received them, they would look up to me with something of a child-like confidence, and say, "Tell us how to understand the book." I have sometimes been asked the following questions: Do you know those people? have you seen them before? and where do they live? I could but answer, No, I do not know them, nor do I remember seeing them

before. The reply to this was, Why, they all appear to know you, and from what you say to them one would suppose you knew them all. To all it seems as if there was a growing confidence in people's minds, when they meet me in the *melá*. I mention these things as tokens of the breaking down of the wall of partition. When I could speak, it required so much exertion that only a few of those nearest to me could hear, and I was instantly out of breath. Numbers requested me to explain the books, and I tried it, but was obliged to give it up. What could I do in such a case as this? I would, every time I saw a few very anxious people about me, call out to them, You Musalmáns all say that you believe Moses and the prophets, we bring you nothing but what they foretold. We give you what they believed. We wish you to believe what the prophets and all of them believed, that Jesus Christ would come to die for the sins of the world. We tell you and prove to you that he is come.

I have never seen any book so much admired by the natives as the "Fruits of Drunkenness;" within the last month or two I have also frequently been asked for the "Evidences of Christianity." Those who have asked for such a work have not been able to explain clearly what they wanted; but they had seen a book or books given by me which they called the evidences of our faith. From what they said of this book, I have sometimes thought they might mean the gospel of Luke, and at others I have thought they had seen the Acts. To all appearance the bráhmans continue in the serious mood I formerly mentioned. They now ask for books in a becoming way. The Musalmán seemed greatly astonished to see the *múnshí* with me, and some of them ventured to ask me whether he had joined us. Some few asked himself, and were soon answered in such a way as to leave them in deep silence and thoughtfulness. It would be altogether impossible to remember every thing said amidst the noise.

#### A HOPEFUL CHARACTER.

I was attended and assisted two days in the fair by a Hindu who came there on business. I do believe this man has been converted some time. One would have supposed, without hesitation, that he was one of our people. When he came to me, I was seated on some bamboos above the people, so that all could see what I was doing. He took his stand at my feet. Every opportunity he could get he would read or try to make himself heard by the people. He could be heard to cry with all his might, Jesus Christ is the Saviour of sinners, and those who reject so good and wonderful a Saviour shall justly perish. He was evidently much distressed at the unbelief of the people, and asked me how it was they did not see and understand things so very evident? things he could no more doubt of

than he could of his being. What could I answer to this, but that God had blessed him above many, and that what he felt and understood was the work of God's Spirit? He intended to call on me in the evening; but his business must have prevented, for I did not see him till next day. When he got near me, he would have embraced my feet, but I never allow this. He said, You must become our *gúrú*. I answered, not in the way in which he used that word, but said, I will teach you all I know of God's word; but I myself am a sinner, and nothing more than you are. To which he answered, Ah no, not so, that is not true; you who have brought us such wonderful things, not more than we, and a sinner? I tried to convince him of this. He said, I have often wished to be with you, and unless some one becomes our head, what is to become of us? we cannot remain this way. This is not the will of God. I expected I should be able to join you with all my family; but I know not what to do: sometimes they listen with much pleasure, and I think they are all ready, and then they break out into a rage all at once, and abuse me, and order me to throw away those books which have given them so much pain and trouble. I had intended to ask his name, but forgot; he told me his house was in Rupanj. I make no doubt but he will call some day. The number of books and tracts distributed was 2123, large and small; this was all the box could contain. We have never, in any season, distributed so many large books, and yet, as we go on, the cry increases, Give us large books, that we may understand the whole.

#### MUSALMAN CONTROVERSIAL TRACTS.

It will be remembered that two or three years ago the Musalmáns around Dinájpur distributed a circular against Christianity. It seems that since then they have commenced to write and print tracts.

The Musalmáns have been handing about a work against the Christian faith. I wrote to the person in whose possession it was, requesting him to allow me to have a look at it. He did so, with a request to return it when I had seen it. I thought by getting it into my own hand, I should find out by whom it was written, and where printed and sold. But alas, how deceived was I. It has no author's or printer's name. It is a print, and not lithographed. I shall make another attempt to get a copy of it. I showed it to one of the Musalmáns here, and asked why a book without a name should be circulated in this underhand way, and hinted that we were never ashamed of owning the truth. This person said, the author intended by concealing his name to show his great wisdom. I very plainly stated that I was prepared to meet any number of them in any place they might name, if they would promise to keep to cool and reasonable argument. Promises have repeatedly been made, but no performances.

## DELHI.

Political events having attracted to Delhi a great number of persons from different parts of India, Mr. Thompson has had opportunities, of which he has gladly availed himself, to make known the gospel to many who were totally unacquainted with it. The following account is dated February 20th.

Yesterday was a day of great joy to us. I had the pleasure to baptize three persons, viz., two Europeans and a native. The latter was Thákur Dás, the goldsmith of the city, who had for two years been a candidate, and was only prevented being baptized last December by the threatened violence of his wife, who said she would throw herself into a well or forsake him.

## DISTRIBUTION OF THE SCRIPTURES.

Together with the governor-general's camp, we have had encamped west and south of the city, the Rájahs of Alwar, Bhurtpore, Dhaulpore, Beekanere, and Kotah, and the Nabob of Tonk; and I took this opportunity to visit their encampments with the word of Jesus, whose name and religion were strange news to the followers of the above Rájahs. They have most eagerly and gladly accepted of the word of the "Redeemer of the world;" and some thousands of gospels and tracts in Sanskrit, Hinduí, Persian, and Urdu, will shortly be on the way to their country, and it is to be hoped, brought into use in their domiciles.

The Bábus too, in the audit and accountant's offices, some of them educated under Mr. Penney, others acquainted with Christian books and missionaries, were very forward to obtain the word of God in Bengálí; and they too are gone away with some 500 books and tracts in their own language. I never before witnessed in the natives of Bengál such unreserved and cordial reception of the Christian scriptures, and such an eager desire for the entire bible. All castes of Bábus uniformly desired our books—their being bráhmans made no difference in the expression of their wish for our books. There is certainly a great moral change for the better about to take place in the Bengálís in the upper stations; and may the churches of Christ reap the benefit of it, by the accessions of members from this body of well-informed and now well disposed people.

I wish I could say I did all I might have done among the thousands of heathen strangers who recently visited Delhi. I feel humbled that so little was done; but I still feel thankful for the opportunity afforded of making known Christ Jesus where he was not known, and rejoice that some hundreds of persons are taking away with them the treasure of the divine word, and some few of them impressions of the truths of revelation to which they had been strangers before. One man, indeed, a well read bráhmán of Bhurtpore, offered to

stay with me, and make himself further acquainted with the gospel, but I recommended his return home for the present.

## VENERATION FOR THE SANSKRIT LANGUAGE.

It will not surprise you to find that a veneration for the Sanskrit language is universal; two pandits being offered, what I affirmed was "the word of God in Sanskrit according to the Christian faith," they on taking the gospels in their hands, took off their shoes, and stood barefoot in the open street, while they read in them. They were from Dhaulpore-bari, near Gwalior. Another Hindu from the same place, when I visited their encampment early in the morning, said, that a pandit whom I requested to see, would attend as soon as he should have "cleaned his teeth and his mouth," as he could not think of reading any thing in Sanskrit with unwashed hands and mouth.

## SUMMARY.

I have waited thus long till the people from Dhaulpore should go away, and they are now gone, and I have reason to hope that two persons in particular have taken with them deep impressions of divine truth and of the glorious gospel of Christ, however unpalatable these things may have been to their highly prejudiced minds. One of these men was esteemed as a guru, or teacher, among them. The scriptures and tracts distributed among the strangers, and very partially among the people of the city, are as follows:

	Vols.	Gospels.	Tracts.	Total.
Hindi .....	65	385	2324	2774
Urdu .....	8	95	889	992
Sanskrit .....	41	250	288	609
Persian .....	28	108	...	136
Panjábi .....	1	...	6	7
Bengálí .....	146	...	357	533
In all .....	289	868	3894	6031

Of but few of those who have taken our books, it can perhaps be said that they fully appreciate the treasure they are carrying with them to their benighted provinces, but of most it may be affirmed that they are taking the germ of gospel knowledge with them, the little seed, which is to take root and grow up into a tree, in the branches of which many a soul will take refuge under the ministrations of the Sovereign Spirit; and that the heaven of the gospel thus conveyed may now begin to diffuse itself among the mass of the people, will, I trust, be the prayer of all God's servants.

## CHINA.

Our readers will remember that a sum of £500 was voted by the Committee, a few months ago, from the Jubilee Fund, in aid of the missions of our American brethren in China; an acknowledgment of which, from the Foreign Secretary of the American Baptist Board of Missions, appeared in our number for July. We have now had the pleasure to receive letters direct from Hong Kong. In a letter written in April, Dr. Macgowan says,

Baptists cannot be considered as intruders here, for although Morrison was the first protestant missionary in China, your Marshman preceded him a long time in the same kind of labour; indeed, the translation of the word of God effected by Marshman is in some respects the best that has been made; at least, his Genesis and Exodus is considered by scholars as far superior to any that has yet appeared.

The mission of the American Baptist Board, though in its infancy, has been largely blessed by the great Head of the church. We have here four male and one female missionaries, all of whom, myself excepted, speak the language with considerable fluency. The gospel is preached daily to crowds of eager listeners, and several of the natives who have afforded good evidence of a change of heart, have been baptized. Through the liberality of her majesty's plenipotentiary, Sir H. Pottinger, ground has been granted us, whereon we have erected two chapels and two mission-houses; the expense of the buildings was defrayed by donations from English and American residents here, Sir Henry himself subscribing £50. Thus we are the first in this very flourishing and important town. The Queen's Road Baptist Chapel is the first protestant place of worship erected in China.

I purpose embarking, a few weeks hence, for Fuchou, the capital of the commercial province of Fuhkeen, in company with a brother who understands the dialect of that great province, with the view of establishing

a mission there. It is the only one of the five open ports which has not been selected by missionaries of other denominations as a field of labour, but in almost every respect it is the very point we would have selected ourselves. At the Straits, there is an English brother, Mr. Young, who perfectly understands the dialect of the province to which we are going. We have requested our Board to appoint him as a colleague for us. Possibly our society may not have the means to do so; can he look for support to your society in the event of our's not possessing the ability to enlarge its operations? He has been an assistant to Mr. Medhurst for four years, and is anxious to be employed by the denomination to which he is attached—the baptist. However, I hope we shall soon hear of his being appointed by our Board as one of their missionaries; so that if you were willing to engage him, you may not have the opportunity.

I hope you have been able ere this to procure medical missionaries for some of your African stations. I am every day more and more persuaded, that missionaries of my profession are almost indispensable auxiliaries to the cause, especially where mission families are placed in stations where other medical assistance cannot be procured. I am full of hope that, through a hospital which I am going to establish at Fu Chou Fu, I shall be enabled to commend the gospel to very many, and prepare the way for the more honourable and more important labours of the preacher of the gospel.

In a subsequent letter, Dr. Macgowan, referring again to Mr. Young, adds, "Since that time we have heard from Boston, and have been authorized to admit him into our mission, which we are on the eve of doing."

A joint letter from the Baptist American missionaries, dated Hong Kong, China, June 9, 1843, contains a gratifying testimony of the value of the Chinese version executed many years ago at Serampore, and an affecting reference to the mischief which British cupidity has wrought, and is still working in China:—

Your Marshman was the first protestant missionary who laboured specially for the Chinese. Under great disadvantages he effected a translation of the scriptures which is esteemed of high value. The present seems an auspicious moment for following up the

work which this learned and pious servant of the Lord so ably commenced.

As the noble efforts of our British brethren for the relief of the oppressed in the west have been crowned with signal success, it is hoped that the wrongs of the east will not be for-

gotten by them. Neither slavery nor the slave-trade is fraught with more evil to Ethiopia, than the infamous opium traffic to the land of Sinim. It may be that you can do little or nothing to stay this flood, which is bringing misery and death upon this unoffending people, but you possess the antidote—the gospel of Christ.

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## AFRICA.

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### FERNANDO PO.

Intelligence, which all our readers will deem interesting, has been received from Mr. Sturgeon, dated Clarence, August 14th, 1843. The following are extracts :—

Since I last wrote to you I have been called to endure a great fight of afflictions. I informed you, in my last epistle, that my dear wife was anxiously looking for a vessel to convey her to her native land. Soon after that period I applied for a passage in the Mary (the vessel in which Mr. Clarke and Dr. Prince left Fernando Po in the year forty-three), which was then lying in our harbour. This step was agreed to after much deliberation and prayer, and not in any degree hastily, and not till after Mrs. Sturgeon had obtained a certificate from our medical adviser, purporting that it was her duty to return to England without the least delay. But when we had made ready for her departure, and I was about to engage her passage in the Mary, both Mrs. Sturgeon and myself thought that the most prudent course to adopt would be to wait a little longer, as her health was partially improved. Subsequent circumstances have proved that it was not the will of God that she should leave that country, for the welfare of which in the first instance, she had forsaken her own. And so much has the impaired constitution of Mrs. Sturgeon been restored since that time, that we have altogether abandoned the project for the present. At the time that I expected to have been separated from my beloved companion, I was very ill myself. I was quite incapacitated for labour for nine weeks during the months of April, May, and June. The incessant anxiety for the spiritual prosperity of my flock, blended with my debilitated frame, tended greatly to depress my spirits. I looked upon myself as a burden to your society, receiving from its resources, without in any adequate degree meeting its demands. "With strong crying and tears," I made my supplications to him "whose ear attends the softest call;" and now is my mourning turned into singing. I recommenced my labours early in June, and from that time I have, by divine assistance, been permitted to prosecute my work without

the least interruption from ill state of health. In consequence of an increased desire to hear the word, and to walk in the ways of God, my engagements have been multiplied; but "the Lord of hosts is with us." On the 9th ult. I baptized five persons, and as one of them is the schoolmaster, and another a female who had acquired a greater notoriety as a tattler and a busy-body than for consistency, an unusual excitement prevailed in the town. A large number of young persons being present on the occasion, I made an especial appeal to that interesting portion of my hearers; and for the first time, many were seen to weep whilst hearing of the "great salvation." Nor could their parents stifle the penitent sigh, or stop the falling tear. To see both the parent and the child powerfully impressed with divine truth and divine love, surely was a scene upon which angels must have gazed with ineffable delight. The feelings then produced upon all persons have been followed with earnest prayer to him who alone is able to "make the parched ground become a pool, and the thirsty land springs of water." And now, my dear sir, I feel the impotence of my pen to give any thing like a faithful portrait of the present state of things. Were I not to leave my home to visit the people, I might be almost constantly employed in attending to the wants of those who are thirsting for the bread of life. But believing that domiciliary visitation should be scrupulously adhered to, I spend much of my time in these useful exercises; and I have good reason to believe that an amount of good has been effected which could not have been realized in any other department of labour.

I have long lamented the awful state of our youth, but knew not how to remedy the evil. To strike at once at the root of the evil, I thought that I had better begin with the parents themselves, which I did by preaching a sermon to them expressly upon the subject. For it is a lamentable fact, that when parents

see any of their children become hardened in their crimes, that it is a very common thing for them to put them under the care, or rather the tyranny, of their neighbours. But one of the worst features of the case is, that the parent exhibits the crime of the little delinquent in the most aggravating form, which being known to the child, makes him both hate and avoid his parents and his home. The child then of necessity being a stranger to filial affection, and unrestrained by parental discipline, seizes every opportunity for the indulgence of its own sinful desires and passions, and in a short time makes no mean figure in pilfering, lying, and cruelty. In attempting a reformation of these deep-rooted abuses, I deeply felt that I was touching tender ground, and could not but mingle many fears with my hopes of success. I founded my address upon Gen. xviii. 19. Impressed with the importance of the subject, I spoke plainly and pointedly; much more so than I had intended. And now for the first time in Africa, I saw, to my inexpressible delight, parents weeping over their neglect to their offspring, which so affected the children as to make streams of tears flow down their little cheeks. Parents and children weeping over their mutual failings, being a scene truly novel in this part of Africa, has produced a powerful impression throughout the town of Clarence. On the following Lord's day (July 30th) I preached to the young, illustrating and enforcing my subject by scriptural characters. The scene was one of the most imposing character. To see a large number of young persons listening with the greatest attention to the glorious truths of the gospel, and weeping over their youthful follies, who but a short time since were ignorant of the plainest duties and privileges, and altogether reckless of danger, filling up the measure of their iniquity with greediness: we say, to see this, we could not but fondly hope that those who had been so long under the peculiar curse of God, were now about to enjoy his especial blessing.

I have lately preached on the duties of husbands and wives, as the "palavers" arising from these sources are numerous. These things are no matter of surprise, as the connexions were originally formed without the most distant thought of reciprocal affection being an indispensable requisite to conjugal felicity. An idea of their views upon the subject may be obtained from the fact of several young men having put marks upon a few liberated female slaves, and afterwards claiming them for their wives, using as arguments, their having *marked* and *fed* them! Two of these young men came to me complaining of Mr. Hensman's conduct toward them, in refusing to give up the girls whom they had marked for their wives. The complainants appeared to think themselves hardly dealt with, in not being able to obtain a wife upon terms more

easy than those of getting a sheep or a goat. Having proved to them that the sable objects of their wishes were no longer marketable commodities, and pointed out to them their folly in choosing those for wives with whom they were altogether unacquainted, and of whose language they knew not one word, they left me with dejected countenances, and practically declaring, "These are hard sayings, who can hear them?" How long it will be ere these amateurs will be competent to digest Watts's "Unequal Matches," it is hard to say; but the time is evidently come when they are prepared to receive instruction upon the subject. Had I brought these abuses before them twelve months ago, in so conspicuous a manner, they would have been but indifferently received. I gave occasional hints of them, which, from their ignorance and immaturity in spiritual things, had but little effect; but gratefully observing their growth in scriptural knowledge, and advances in Christian experience, I have, in humble dependence upon the divine blessing, made a bold attack, mingled with the strongest affection, upon their degraded views of matrimonial duties and conjugal blessings, the pleasing effect of which is visible to all parties. To promote family piety, I visit one or two families every Lord's day, and read, pray, and sing with them. My reception, both by the parents and the children, has been all that I could wish. The parents express their gratitude for my visits in tears, and in affecting terms, say, "Pickaninney head too strong; when we speak to them they can't hear we; they no believe; but we make them so. First time we flog them too much, we no do good for them; and we self do too much foolish and bad: they look we, and do the same way." The tender emotions of the heart evinced by the parents on these occasions, develope how great is their present solicitude for those who will soon fill their places both in the church and in the world. The day after my public address to parents, many of them who had children under their care belonging to other parents, sent them home, saying, "The first fashion no good; we must do the word of God, which missionary tell we for good, and bring up child for God." Several young persons are now under religious impressions, and from appearances we hope that their number will soon be increased. I have formed a class of eight interesting young women, whom I meet once a week; explain to them the scriptures, show them the advantages of early piety, and affectionately entreat them to choose that good part which shall not be taken from them. As these young persons have been too much led away by two coloured females of considerable influence in the town, I have visited these said persons, and endeavoured to bring them over to our cause, by pointing out to them their sin and danger, and exhibiting to them, as strikingly as I

could, the unmeasured love of a blessed Saviour to a fallen world. They heard me with the greatest interest, and though we cannot rank them with our list of inquirers, yet I doubt not their soul-destructive influence over those now under my peculiar care, will in a great degree be frustrated; so that an important end will be answered, though not all that could have been desired. I also meet the children of our congregation (forty in number) once a week, and devote half an hour in teaching them singing and the first principles of music, and half an hour in imparting to them general and religious instruction. It is truly pleasing to inform you, sir, that there are more than twenty children and young persons, who can read the New Testament, and speak the English language moderately

well. I feel my situation at the present time to be more than commonly responsible. Much depends upon me; and much is expected from me. I am frequently engaged in examining and instructing inquirers separately, for upwards of four hours together, without the least relief. But as I feel that I can bear a larger portion of labour at the present time than at any previous period, my increasing labours give birth to greater enjoyments. Yet knowing my exposure to sickness from extra effort and more intense anxiety, I rejoice with trembling, lest I should be again laid aside from my delightful work of winning souls unto Christ, before the arrival of our dear anticipated brethren. How emphatically can we use the language of the apostle, "Dear brethren, pray for us."

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## HOME PROCEEDINGS.

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### RETURN OF MISSIONARIES.

On the second of November, Mr. Abbott, Mr. Dutton and his daughter, Mrs. Knibb and her daughters, and Miss Eastow, Mr. Phillippo's

niece, embarked for Jamaica in the Hopewell, Captain Hoseason. Mr. and Mrs. Oughton sailed on the 16th for Kingston.

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### LAUNCH OF THE DOVE.

Our schooner, for the use of the missionaries in Africa, was launched on the 11th of November, from the yard of the builder, Mr. John Laird, North Birkenhead, Liverpool. The *Liverpool Standard*, which gives a detailed account of the scene, and eulogizes highly the construction and fittings of the vessel, says,

"We do not remember to have seen a vessel of more beautiful model, or one more likely to be found a good sea boat in a gale, and a swift sailer under ordinary circumstances. She went off and plunged into her destined element in fine style, amidst the shouts of the numerous spectators, and looked beautiful when afloat."

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### VALEDICTORY SERVICES.

On Wednesday evening, October 11th, an interesting service, in connexion with the departure of Mr. Thomas Thompson and Mr. Thomas Milburn for Western Africa, as engineer and mate on board the baptist steamer, was held in Tuthill Stairs chapel vestry, Newcastle-upon-Tyne. The Rev. R. Pengilly, who conducted the services, delivered an appropriate address, which was feelingly responded to by Messrs. Thompson and Milburn, in

stating the exercises of their own minds with reference to their intended enterprize.

On Thursday evening the teachers of the sabbath-schools held a meeting, Mr. H. A. Wilkinson in the chair, when Mr. Thompson, superintendent of Hillgate branch school, was presented with a handsome writing-desk, bearing the following inscription:—

"Presented to Mr. Thomas Thompson, on his departure for Africa, by the teachers of

Tuthill Stairs School, as a token of their affectionate regard. Newcastle, Oct. 12, 1843."

On both these affecting and deeply solemn occasions, Messrs. Thompson and Milburn were commended in prayer, to the care and guidance of an allwise Jehovah, by several of the brethren,

and appropriate hymns were sung; and, as a whole, we trust the service has made an indelible impression, and that a missionary feeling will thereby be increased, and perpetuated, and evidenced by increased effort and prayer for the heathen world.

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### LETTERS RECEIVED FROM MISSIONARIES.

AFRICA .....	BATHURST .....	J. Merrick, July 21.
	FERNANDO PO .....	T. Sturgeon, August 14.
ASIA .....	CALCUTTA .....	W. W. Evans, August 16. A. Leslie, July 31. J. Thomas, May 18, July 6, Sep. 21. J. Wenger, Sep. 16.
	COLOMBO.....	E. Daniel, June 12.
BAHAMAS.....	HONG KONG .....	D. J. Macgowan, June 9.
	NASSAU.....	H. Capern, October 12.
JAMAICA.....	TURK'S ISLAND .....	W. Littlewood, Sep. 24.
	ANNOTTA BAY .....	W. Lloyd, Sep. 20.
TRINIDAD .....	CALABAR .....	J. Tinson and others, Oct. 6.
	FALMOUTH.....	W. Knibb, Sep. 19, Oct. 5.
	FULLER'S FIELD .....	W. Hume, Sep. 18.
	LUCEA.....	E. J. Francies, Sep. 2 and 12. E. Woolley, Oct. 3.
	PORT MARIA.....	D. Day, Sep. 20, Oct. 6.
	PORT OF SPAIN.....	G. Cowen, Oct. 6..

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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Stepney, for a case of clothing, for Mrs. Pearson, of Nassau; to ladies of the independent church, Maidenhead, for a package of clothing, &c., for Africa; to friends at Bridgnorth, for a parcel of clothing, for the same; to friends at St. Albans, for a box of clothing, for the same; to friends at Weymouth, for a chest of clothing, for the same; to friends at Keppel Street, for a parcel of clothing, for the same; to the British and Foreign School Society, for a grant of school materials, for Rev. H. Capern, of Nassau; to Mr. B. Brown, of Dunstable, for a parcel of books, for Africa; to Miss Williams, for a parcel of magazines, &c.; to friends at Berwick upon Tweed, for a parcel of "odds and ends," for Rev. J. Clarke, Africa; to ladies at Abingdon, for a box of clothing, &c., for the same; and to Miss Sarah Payne, of Chesham, for a box of clothing, &c., for Messrs. Merrick and Fuller, Africa.

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In addition to the contributions already received for the Missionary Vessel, the committee very thankfully acknowledge the receipt of a set of Marryatt's Signals and a beautiful emblematical silk flag, for the use of the Mission Vessel, from the ladies of Pembroke Chapel, Liverpool.



£ s. d.			£ s. d.			£ s. d.		
Nottingham—			Chichester—			Bradford—		
Collections—			Orchard, Mr.....			Collections—		
Public Meeting and			Forest Row .....			Public Meeting.....		
Breakfast .....			Hallsbam .....			Sion Chapel .....		
George Street .....			Hastings.....			Westgate Chapel....		
Park Street .....			Horsham .....			Shipley—		
Contributions .....			Lewes.....			Girls' Sunday School,		
Southwell—			Midhurst.....			for support of Native		
Collection .....			Newick.....			Girl, "Mercy Scott,"		
Woodborough—			Rye .....			E. I.....		
Collection .....			Uckfield .....			Sutton—		
						Collection .....		
SOMERSETSHIRE.			WORCESTERSHIRE.			Contributions .....		
Highbridge—			Blockley .....			Ditto, for Africa....		
Collection .....			Evesham.....			Ditto, for Miss. Ves.		
			Upton .....					
SUFFOLK.			Worcester .....			SOUTH WALES.		
SUFFOLK, by Mr. S. H.			NORTH OF ENGLAND, ON			Cardiganshire, &c., by		
Cowell, on account....			account, by Rev. P. J.			Rev. D. Rees.....		
100 0 0			Safery.....			34 3 8		
			YORKSHIRE.			FOREIGN.		
SUSSEX.			BATTLE OF ENGLAND, ON			American and Foreign		
Battle .....			account, by Rev. P. J.			Bible Society, for		
Brighton .....			120 0 0			Translations .....		
6 8 9						Netherlands Auxiliary		
58 11 4						Society .....		
						125 0 0		

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of October, 1843.

£ s. d.		£ s. d.		£ s. d.	
Amerham—		Leicester—		H. D. P., for do.....	
Drayton, Miss, for		Robinson, C. B., Esq.,		Kemp, G. T., Esq.,	
Missionary Vessel ...		for ditto.....		for do.....	
0 10 0		5 0 0		10 0 0	
Ashton—		London—		Marborough, Mr., for	
Lees, E., Esq., for do.		A Friend, for do. ....		ditto.....	
5 0 0		0 10 0		5 0 0	
Beaconsfield—		A Friend, by W. L.		Westley, Mr. W., for	
A Thank-offering for		Smith, Esq., for do.		ditto.....	
a good harvest, for		0 5 0		0 10 0	
ditto .....		A Little Girl, for do...		Ramsgate—	
1 0 0		0 1 0		Daniell, Rev. J. M., in	
Bradford, Yorkshire—		Barelay, J. G., Esq.,		full of £50 .....	
Juvenile Society, Card		for ditto .....		25 0 0	
by H. F. U.....		0 5 0 0		Sutton, Yorkshire—	
1 1 0		Collard, Mr., Islington,		Collected for Miss. Ves.	
Bromsgrove—		for do.....		1 4 6	
Harrison, Mr. W., for		1 1 0		Watford—	
Missionary Vessel...		Hanson, Jos., Esq.,		A Friend.....	
0 10 0		for do.....		26 5 0	
Corsley—		10 0 0			
Taunton, Mr., for do.					
5 0 0					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.